

STUDIES IN UNIVERSAL RELIGION

RAMKRISHNA

*Compiled from various authenticated sources
and done into English*

by

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ADVERTISEMENT

The name of Ramkrishna needs no introduction. In the following pages an attempt has been made to set forth his teachings on Universal Religion in a simple and impressive style, so that the general reader may be enabled to grasp at once the meaning clearly. But how far the attempt has been successful, it is for the reader to judge.

Some of the instructions may appear to be but repetitions of those given on former or succeeding pages; but they have been allowed to stand where they are, for repetition, in such cases, makes for practice, and the mind, before it can comprehend It, must be made to dwell again and again upon the Truth.

Readers who may feel disinclined to agree with the teachings in some paragraphs,—e.g. the last paragraph on page 169, would do well to remember that the God-illuminated Sage rises to inconceivable heights, whence inequalities and diversities, however great, as in the poor insignificant blade of grass and the mighty tree, are not at all discernible.

Acknowledgement has to be made of the invaluable support of friends which has made the publication of these 'studies' possible; and, in this connection, mention must be made of two names particularly, Srijiit Haripada Bhattacharjya and Srijiit Panchoo Gopal Bhattacharjya, the sons of the late venerable Pundit Kaliprasanna Nyayaratna, who have borne all the costs of publication with alacrity.

INTRODUCTION

An eager aspirant, seeking God, goeth to divers wise men and sages for guidance.

And to each he putteth the startling question,
Hast thou seen God, Good Sir ?

Alas, not one of them, in answer sayeth unto him, I HAVE ; and some even upbraid him

For what they consider great impertinence, and they say, Can man see God, young man ?

Ah, who will guide me to the Lord, thinketh the seeker, and his heart is sorely grieved.

But still the student persisteth in his quest : and the keen hunger of his heart leadeth him unto a sage one day,

And not knowing him inwardly, and outwardly finding him but one as himself, a common man,

The enquirer wondereth and asketh,

Hast thou seen God, Good Sir ?

I HAVE ! sayeth the sage with a smile.

And the smile of the sage bewitcheth the student with its sweetness and compassion, and his voice seemeth to him strangely familiar ;

And his look flasheth forth a strange light of remembrance, and his eyes glisten with the yearning love of an Immeasurable Past.

And the student sitteth at his feet, and, eating of the Bread of Life, he is filled !

And then of his Peace he striveth to give to the world, and all the world wondereth,

And all the world heareth of Vivekananda, the disciple of Ramkrishna—

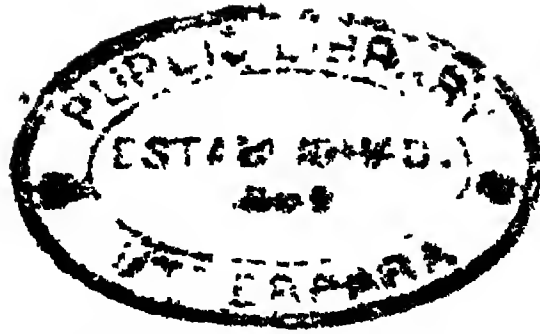
The Sage that sayeth with authority, All Religions are One !

May his words bring solace to the weary and heavy-laden !

May his words bring Peace to a world grown weary with strifes and dissensions and wars ! AMEN.

DEDICATED TO ALL SEEKERS AFTER 'THE
TRUTH.

'Tis said, to Bless is to be Blest,
And that to Give is to Receive;
The same, the same, to Joy, to Grieve;
And West is East, and East is West! .



FOREWORD.

I look for the hour when ~~that~~ supreme Beauty, which ravished the souls of these Eastern men, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences, that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far ~~those~~ shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science

. Let us have nothing now which is not its own Evidence There will be a new church founded on moral science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery or sackbut; but it will have heaven and earth for its beams and rafters; science for illustration and symbol, it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the superpersonal Heart, he shall repose alone on that. He needs only his own verdict. The Laws are his consolers, the good Laws themselves are alive . . . they animate him with the leading of great duty, and an endless horizon.—EMERSON.

1.

Religion is One.

Verily, I say unto you, many a religion springeth up, spreadeth and decayeth by the will of the Lord.

Therefore, unto all the devotees of all the religions of the world, Adoration!

Religion, however, is one: it hath been so from all times, and it shall be so for ever!

2.

THE LORD IS ONE, THOUGH HE HATH
MANY NAMES.

Alas! Alas! that man should be quarreling with his brother man, yea, quarreling in the name of Religion! in the dread Name of the Lord Himself!

That the brother Hindoo, the brother Musalman, the brother Christian should all be quarreling among themselves;

Understanding it not that He that is called God in one country is the Same that they call Krishna in another:

Yea, the same that is called Christ, the same that is called Allah :

For, verily, I say unto you, the Lord is One ;

But the Lord hath a thousand Names !

3.

EARNESTNESS AND DEVOTION REMOVE ALL
OBSTACLES FROM THE PATH.

Abandon even thy wife, O disciple, if she be to thee an obstacle on the Path, for, verily, she is Ignorance itself.

But if thou be-est a true devotee and earnestly seekest after God, all obstacles shall be taken away, and all shall listen unto thee, yea, even Kings and evil-doers ;

And, verily, thy devotion shall bring thy wife even unto the Path of God !

4.

EACH HATH HIS OWN TASTE OF GOD.

Lo, how the affectionate mother dres-

seth the same fish into soup, curry and other varieties of dishes!

And she giveth of it unto her children to each according to his taste, to each according to his capacity for digestion:

Even so, the Lord manifesteth Himself differently to His devotees, and each, accordingly, hath his own taste of God.

5.

ALWAYS REMEMBER THE LORD.

Behold, immediately after a bath, the Elephant besmeareth his body with dust!

Even so, immediately after a bath in the holy river, immediately after he hath done a good and pious deed, the worldling committeth sin.

But the Elephant remaineth clean if, after the bath, his keeper putteth him into the stall, at once.

And the life-long sinner entereth the mansions of the Lord if, just before leaving the body, he uttereth but once the Holy Name of God, willingly or unwillingly.

Therefore, I say unto you, utter always the Name of the Lord, that, doing so, ye may not forget Him when ye be about to die;

And pray ye also that the love of your heart may be fixed unto Him, and not unto wealth, honour and physical well-being that are but for a day.

6.

FAITH THE ONLY THING THAT MATTERETH.

Verily, I say unto you, Faith is the only thing that mattereth, and every religion leadeth unto God.

And Hindu, Musalman, or Christian, man reacheth the Lord if he have but Faith.

7.

CONCERNING THE FORMS OF GOD.

He that hath seen God knoweth full well that He is formless and yet formful, and very much more than can be expressed in words.

Behold, the blind, going to " see " the Elephant ! And each toucheth a part of his body.

And he that toucheth his leg, sayeth, lo, the Elephant is like unto a pillar !

And he that toucheth his ear, sayeth, lo, he is like a winnowing fan !

Even so, disciple, he that hath seen the Lord, knoweth only of that Aspect of Him that he hath seen, and he thinketh, behold ! such is God, and nothing else !

8.

CONCERNING THE FORMS OF GOD.

Some one sayeth to his friend, I have seen a Chameleon : how beautifully red it is !

Another sayeth, I, too, have seen it : it is green, not red !

And yet another sayeth, it is neither red nor green : it is blue ! yea, I have seen it with these very eyes !

And the man that knoweth the truth, knoweth that the Chameleon is red, and

also green and blue, and that it hath many colours besides, and that, sometimes, it hath no colour at all :

And he that hath seen God in one of His Aspects only, knoweth of that Aspect alone :

And he that hath seen His manifold Aspects, knoweth that He hath forms, and that many are His Forms of which no one knoweth.

9.

CONCERNING THE FORMS OF THE LORD.

Verily, I say unto you, God is as the illimitable Ocean on which are seen, formed and floating, lumps of ice.

Even so, to the vision of the devotee, appear forms of the Lord :

And lo, anon, riseth the Sun of True Knowledge, and the ice-forms melt away, and nothing but water remaineth, water above, below and around, yea, water everywhere, as before.

10.

THE EVER-PERFECT MAN.

Verily there be men that are ever-perfect, and these be like unto the fabled bird, "Homa," that ever liveth and soareth in the highest regions of the heavens.

And when it layeth its eggs, they fall down, and keep falling—falling, and are hatched in the sky.

And the fledglings also fall down, and, falling—falling, they grow, and just before reaching the earth, discover that they are falling;

And they soar upward again and reach their mother.

And the men that are ever-perfect give up the world in their child-hood, yea, even before they come into actual contact with worldly things, and betake themselves to the highest regions of True Knowledge and Light Divine.

11.

THE PERFECT MAN IS EVER SAFE.

Behold, the corn seed produceth naught but corn even if it be sown on a dirty spot :

And the man that is ever-perfect attaineth True Knowledge and Light Divine even if he be born of worldly parents, even if he live among worldlings.

12.

THE MAN OF THE WORLD THAT THINKETH
OF THE LORD.

The sage that hath renounced the world, certainly he uttereth the Name of God unceasingly, for he hath nothing else to do.

And if he always thinketh of God, that is nothing to be astonished at.

But the man of the world that uttereth the Holy Name of the Lord is, verily, a wonder : a miracle indeed is he !

For he wieldeth two swords at a time,

the sword of True Knowledge, and the sword of Action :

With one hand he holdeth Full Knowledge Divine, while with the other he performeth the actions of the world.

And, verily, like unto the maiden is he, the maiden that minutely attendeth to all the details of her house-hold duties, while her mind is ever fixed unto her lover.

13.

GOOD AND HOLY COMPANY.

Do thou always keep good company, O disciple, for, verily, the wise and holy man can introduce thee unto God.

14. ,

THE MAN OF KNOWLEDGE.

I shall tell it all unto thee, the ways of the one whose eyes have opened, of him that sleepeth no longer and is awake.

Indeed, he hath gone beyond good, and

beyond evil, and he standeth in the realm of the Real.

And everything but God is to him unreal.

He shunneth not evil with care, nor doth he ever fall into disharmony : yea, he is full of the Love of God ;

And whatsoever of the actions of the world he doeth, he doeth it rightly and properly ; for, doth he not know that it is not he that doeth, but the Lord ?—

That he is the instrument, and the Lord playeth upon him :

Yea, he is wholly the servant of the Lord, and he doeth as the Lord biddeth him do ;

He speaks as the Lord biddeth him speak, and he performeth as the Lord biddeth him perform.

And, lest ye fail to understand, I shall tell it unto ye how there once was a holy hermit, and he lived in a convent.

And lo, one day he goeth his rounds, a-begging alms of the people.

And he cometh to a place where the lord of the land sitteth in judgment over

a poor man, a tenant, that hath failed to pay his rents.

And the lord of the land ordereth his men to beat the poor helpless man, and they beat him.

And the holy hermit of the convent rebuketh him and interveneth saying, Desist !

And the great man, the lord of the land, is sore wroth against the hermit, and he ordereth the poor man, the tenant, to be let go ;

And in his place he ordereth the holy man to be beaten with kicks and with blows.

And lo, they kick him and rain down blows upon him till he falleth down prostrate and senseless.

And they send word to his brothers in the convent, and they come and bear him thither, and they administer unto him till he cometh to his senses :

And they pour, little by little, milk into his mouth in order to revive him thoroughly.

And some one wanting to be sure

whether his senses are properly restored, shouteth into his ear, saying, Ho brother ! dost know who it is that administereth milk unto thee ?

And the wounded man faintly maketh reply, yea, brothers, I know ! and I see ! It was the Lord that beat me ! It is now also the Lord that poureth the milk into my mouth !

And, verily I say unto you, such is the way of him that knoweth the Lord.

15.

TRUE LOVE.

Verily, verily, I say unto you, mighty indeed is Love !

Yea, whosoever hath known of Love hath forgotten the world, and all its shifting and changing scenes have been wiped off the face of his mind !

And he regardeth no more with affection his body which he hath once so fondly loved :

For he seeth it is not himself, but a garment that perisheth in a day.

And verily, also, whosoever that hath not seen the Lord knoweth naught of Love.

16.

THE SERVANT OF THE LORD.

Know ye the man, to the temple of whose heart the Lord is coming to pay a visit?

For I say unto you that there be signs to indicate such a man, and a dear servant of the Lord's is he.

For he doth truly discriminate between all things, between the false and the real, and he hath no desire :

And he is kind unto all beings; and ever ready he is to serve the saint and the holy man :

And he loveth to keep good company always, and uttering His Holy Name, ever praiseth the Lord :

And he speaketh the truth always : and he is known as one that hath made the temple of his heart clean for the Lord to come there and sit for a while and

grant unto him increment and advancement.

And lest ye fail to understand, I say unto ye that he is like unto the servant, the favourite of his master :

And lo, one day, the servant goeth unto his master and entreateth him to grace his humble dwelling-place with his presence, so that he and his children may rejoice : and the master graciously consenteth.

And the servant joyfully returneth home and setteth about cleansing the roadway to the entrance, and tidying the house and sweeping the floor.

And lo, there arrive, presently, carpets and cushions of silk and down, and pipes and smoking bowls of gold and silver, and costly furniture, for the master himself hath sent them ahead for the furnishing and the adornment of the house against his coming :

And now, the servant and his neighbours are convinced that the master himself will shortly be coming also.

And, verily, so it is that when the signs

and the symptoms of Love Divine show themselves in a man, it may truly be said of him that presently he shall see the Lord.

17.

THE PATH OF DISCRIMINATION AND THE
PATH OF LOVE.

Q. Say, I pray thee, O Master, whether discrimination is to be practised before self-control.

A. That is the path of discrimination, My Child, and hard, hard it is to tread. But the path of Devotion is easier, for Devotion conquereth the subtle senses readily :

And carnal pleasure becometh more and more insipid as Love Divine groweth in the disciple's heart.

Ah, how can pleasures of the body attract the husband and the wife on the day that their only child dieth ?

And thou mayst learn to love the Lord by uttering His Holy Name constantly, for this cleanseth away all sin :

Yea, lust, anger and all desire for the pleasures of the body disappear at the mere utterance of His Name.

And if it be not relishable unto thee to utter His Holy Name,

Then pray to Him, yearning with thy whole soul, that He may teach thee to relish His Name and to bask in the sunshine of His Glory, and, undoubtedly, O aspirant, thy prayer shall be granted.

18.

MAN GAINETH AS HE PURPOSETH.

Verily, I say unto you, a man's gain is always according to the measure of his purpose and inclination.

In a certain city there lived two friends, and, one day they were walking the streets for pleasure and amusement.

And behold, at a certain place are assembled many people to listen unto the discourses of a holy man that readeth out of the Scriptures and speaketh of God.

And this attracteth one of the friends,

and he stayeth there to hear the sacred discourses.

But the other friend wandereth on till he cometh to a house of ill-fame; and he entereth therin, saying, Behold, here be pleasure indeed !

And when he hath stayed there for sometime, the tawdry gaiety palleth him, and he sayeth unto himself, lo, my friend over there is happy listening unto the words of God, while I sit here enjoying the smiles and caresses of a harlot :—ah, woe is me !

And he that hath stayed behind to hear the discourses of the holy man is also sore perplexed, for the word of God pleaseth him not, and he sayeth within himself :

Lo, I sit here listening unto discourses that I do not understand, yawning, and my friend, yonder, is passing his time in joy and merriment ! Would that I had gone there, too !

And behold, when they leave their mortal bodies, the man that hath sat to listen unto the holy words of God, but hath afterwards yearned for the pleasures of the senses, goeth into hell :

And he that hath been to the house of the harlot and repented, wishing he had stayed with his friend to hear the sacred discourses, lo, they take him into heaven !

Therefore, I say unto you, verily, the Lord looketh into the heart of man and giveth unto him according to the measure and quality of his purpose and inclination.

19.

THOUGHT, PERFORMANCE AND GAIN.

Verily, I say unto you that he that thinketh aright, also performeth aright, and in the end he gaineth aright also.

20.

IGNORANCE AND KNOWLEDGE.

As long as thou thinkest, O aspirant, This is I, This is mine, so long thou art ignorant indeed.

And so long as thou art ignorant, there is no liberation for thee, O my pupil !

“ God is the Do-er, and not I,” when

thou thinkest and feelest thus, as Truth itself,—then, indeed, thou hast attained True Knowledge.

21.

HUMILITY.

Be lowly and humble if thou wishest to rise.

Behold the lark : it buildeth its humble nest on the ground, but how it soareth high !

Again, behold, how rice groweth only on a land that is low, where moisture doth accumulate :

And the land that is high and dry, yieldeth but little !

22.

GOOD COMPANY.

Take pains, O man, to keep the company of the good and the wise always ;

For cares and anxieties, and sorrow and sickness always abide at home.

And lo, chained to its perch, in the house of man, the parrot even uttereth the Name of the Lord :

But, flying in its native wilderness, it only screecheth and screameth !

23.

ENDEAVOUR GAINETH KNOWLEDGE.

Verily, I say unto you, earnest and honest endeavour maketh Knowledge to shine in every heart :

For, hath not every individual soul its own connection with the Over-Soul ?

Lo, the gas-pipe is already laid in every house, and it remaineth but to make a proper petition to the authorities that be, and then the supply of gas cometh from the common reservoir, and all the houses are lighted.

24.

THE MAN OF DEVOTION AND KNOWLEDGE.

The man that is not asleep, but is awake, that is ignorant no more, but

hath attained knowledge, verily, that man is known by his marks and symptoms :

For it is not pleasurable to him to listen unto anything but the Word of God :

Nor is it delightful unto him to speak anything but the praises of the Lord.

And lo, there be oceans and rivers and lakes, all full of water ;

But the bird, Chataka, toucheth not the water in these, but pipeth and waiteth for the pure water from the clouds, even though its throat be parched with thirst !

25.

LOVE.

The flame of Love Divine eateth up Lust and Anger and the other enemies of man even as the tiger devoureth its prey.

26.

LOVE.

Divine Love may, verily, be likened

unto an ointment which, when it is applied to the eye, enableth one to behold the glories of God on all sides and everywhere, even as the ointment prepared with the brains of the frog maketh the eye see nothing but snakes all round and everywhere.

27.

THE WORLDLING.

The man of the world, the man who is confined within his own narrow self, alas, he is like the caterpillar shut up within the cocoon!

But the caterpillar can, if it list, pierce a hole through and come out; but lo, it is sore grieved to destroy the house which it hath built!

And the end is death.

But I say unto you that there are men also that hunger not for lust and gold, and these be few, very few indeed, like the rare caterpillar that dareth to bore a way out of its cocoon.

28.

ILLUSION.

Illusion, alas, hath captivated the mind of man and blinded his eyes : and, rightly, he cannot judge, nor seeth he aright.

But he that hath attained Knowledge is ever free, and he lusteth not after the pleasures of the senses,

Even as he that hath the filth-pot of the lying-in-room under his feet,

And the glamour spread by the rub-a-dub of the magician's drum affecteth him not,

And he seeth and judgeth of the performance aright.

29.

PERFECTION.

Verily there be those that have attained perfection through constant endeavour and practice ;

And there be those also that are perfect through the grace of the Lord :

As one man hath need of raising his crops by means of painful irrigation,

While another hath his field irrigated by rain from above.

But such men be few, very few, indeed. And there be also those, one here and one there, that are ever-perfect,

And these be like unto the fountain which is choked up by the merest accident,

And, somehow or other, the obstacles are removed, and lo, the spring gusheth forth !

30.

HALF-HEARTEDNESS.

Sometimes, though rarely, True Knowledge shineth in the heart of the worldling,

Like a single ray of sunlight passing through a chink :

And this is when he uttereth the Blessed Name of the Lord.

But alas, he uttereth the Name of the Lord without yearning, without passion,

Like unto the little child who, after his Elders,

Repeateth the Name of God, as in swearing, and knoweth not what he sayeth.

And there is no zest in the manner of his utterance, no eagerness, no enthusiasm :

Alas, he is indifferent and half-hearted : and he is like unto the man,

That proceedeth to sink a well on a certain spot,—

And lo, when he hath dug a little deep, he cometh upon a hard rock,

And he giveth it up, and proceedeth to another spot to dig anew :

But lo, he striketh solid rock again and he giveth it up, and the well remaineth unfinished.

Therefore, say I unto you, persevere till the end,

And whatever ye do, do it in the Name of the Lord and for His sake.

And go on, digging, digging, rock or earth, and at last, verily, ye shall find water.

31.

IGNORANCE AND KNOWLEDGE.

“ This is I,” and “ That is mine,” this is not Knowledge; yea, this is ignorance.

O Aspirant, discriminate how thou art not the body, nor the bones of it, nor the flesh of it, nor any other thing :

And, verily, thou shalt perceive thou art no thing,

And that no attribute thou hast nor any name.

And “ This is gold,” and “ this is brass,” Ignorance sayeth so;

But true Knowledge sayeth, all is gold, and that is, all is God !

And when one seeth the Lord, he ceaseth to discriminate;

And there are those that have seen the Lord and still continue to discriminate;

And yet others there are that love only to praise the Lord, as humble devotees, all their lives.

32.

FINDING THE MOTHER.

How long doth the baby cry? So long,
merely, as it is not given a suck at the
Mother's breast.

And behold its joy, when it is drink-
ing the milk: O joy!—nothing but joy!

And then it rollicketh and smileth,
and drinketh and smileth again!

So, the woes of the worldling are at an
end when he findeth the Mother of all.

33.

MAN REVEALETH THE LORD.

Verily, I say unto you that every thing
that existeth is God, and, that is to say,

The Lord hath manifested himself as
every thing that ye cognize.

But the glory of the Lord shineth more
in man than in any thing else ye see:

And lo, the immaculate nature of the
child, laughing and weeping, and danc-
ing and singing,

Revealeth, verily, the Deity Himself!

34.

CREATION, PRESERVATION AND
DESTRUCTION.

Three are the things, verily, which the Lord, the Father and the Mother, doeth :

He createth, He preserveth, and He destroyeth, ever :

And verily, also, I tell ye, death is : and, when the end cometh,

Naught remaineth save the seed of creation which the Mother storeth in Her Reticule,

And taketh it out again to be sown when the time cometh for a new creation.

35.

THE WORLD BUT A WORK-SHOP.

Be it known unto thee, O aspirant, that the Path is but one, and all must travel by it,

And that thou art here but for a day, and this world is but thy work-shop,

And thou comest here but to work.

For is not thy home at a distance, and hast thou not come to the city only to work?

I say to thee, therefore, work! work! Endeavour and practice and perform!

Behold, the goldsmith at his work: he plieth his bellows and fan and pipe,

And ceaseth not to blow up the fire till the gold be melted.

And then, his brow sweating, he ceaseth his labour for a while and sayeth, Come, let us now smoke!

36.

DETERMINATION.

Be ardent and put forth thy best efforts, O aspirant; be firm in thy determination, or else thou canst not succeed.

Behold, the seed,—and how soft and tender the sprout;—

And yet how it pierceth up through the hard earth!

Even such is the Power of His Holy Name, for, verily, it rendeth asunder the tough veil of ignorance.

37.

CAREFUL LABOUR HATH ITS REWARD.

Above all, O aspirant, be thou careful :
for lust after the pleasures of the senses
distracteth the mind.

And he that hath relinquished these
pleasures hath nothing to be afraid of :

For doth he not keep himself aloof from
all objects of temptation ?

And he hath been ardent : he hath put
forth his greatest strength,

And hath made himself able to fix his
mind ever on the Lord :

The man of true relinquishment he,
and he is like unto the honey-bee

That sitteth only on flowers and drink-
eth honey only.

But the man of the world, he setteth
his mind sometimes on the Lord,

And, sometimes, the beauty of woman,
the glitter and chink of gold attract
him :

And he is like unto the fly, that some-
times sitteth on a basket of sweets,

And sometimes on filth and dung-hill.

Therefore, I say unto thee, keep thou thy mind ever fixed upon the Lord,

And, at first, labour and work, and work and labour; and, when thy task is performed and accomplished,

Thou mayest rest and enjoy thy pension, O aspirant!

38.

VANITY.

Verily, I say unto you, vanity is hard to kill.

But discrimination enableeth the student to discern it, and he essayeth to drive it out of his mind,

Saying, lo, all this is but a bubble, an airy nothing!

And he imagineth he hath killed it: but soon it cometh back in a form that is subtler still!

Behold, the head of the goat hath been severed from its trunk: how the feet quiver still with ebbing life!

As, when thou wakest after a horrid dream,

And, though the dream be past, how thine heart doth palpitate with fear that lingereth still!

Even such is egotism : for one driveth it away, but still it cometh back :

He thinketh he mindeth not contumely and affront, yet lo, he sayeth with sulkiness, how rude and derisive the fellow is!

39.

EVERYTHING BUT THE ATTRIBUTE OF THE LORD.

Everything that thou seest around thee, O pupil, is but the Power, the Attribute of the Lord.

Yea, nothing happeneth, but by His Power, which pervadeth all, both visibly and invisibly, though, may be, not equally everywhere and at all times.

40.

FREE-WILL.

Q. O Master of compassion, what is that which thy call free-will?

We can do good if we will, and we can also do evil if we will, say they.

O tell me, Master, whether we be really free.

A. Verily, everything is according to the Will of the Lord.

Sport mayest thou call it, His Pleasure and His Humour.

Behold, hath He not created many varieties of things, the great and the small, the strong and the weak, the evil and the good?

And all this is but the Illusion in which He clotheth Himself : all is His Will, His Pleasure.

Behold, yonder, the trees of the garden : are they all equal, one to another?

Wherefore I say unto you, as long as one hath not seen the Lord, so long one but imagineth himself to be free.

But I say this also that though entirely an illusion, this must be so for a while :

For this imaginary freedom impelleth man to work for good, for evil,—for reward and for punishment :

Yea, *This* is the World !

And the man that hath seen the Lord, he thinketh and he sayeth, as he seeth also,

“ Thy instrument am I, and Thou art the Player,

“ O Lord :

“ I am the house and Thou art the Dweller therein :

“ I am the chariot, Thou art the Charioteer,

“ And I go according as Thou guidest me,

“ And I speak and I utter according as Thou impellest me to ! ”—

Yea, this is he that hath seen the Lord !

41.

EXPERIENCE.

Alas, Alas, that man believeth not the words of the saint that, having seen the Lord, speaketh of Him!

And if the saint sayeth, " Verily, I tell ye, I have seen the Lord," the people receive not his words.

And they say among themselves, " why, if he hath really seen the Lord,—why doth he not show Him unto us? "

But I say unto you, how can one learn to be able to judge perfectly of the state of the pulse of the sick man except he follow the physician as his pupil for many a day?—

But when he hath followed the physician for many a day, he learneth to judge aright, verily, and say, this indicateth phlegm, this indicateth wind, this indicateth bile.

And I also ask of you, can a man tell correctly of the quality and number of a bundle of yarn except he hath properly served his apprenticeship with the yarn-merchant?

42.

THE VISIBLE AND THE INVISIBLE.

Verily, verily, I say unto you, the Invisible God may be seen, though never so long as there remaineth a trace of the world in the mind of the neophyte.

And they that speak of the Invisible Lord without having seen Him, verily, they taste curry without the salt;

And when they sing His praises, there is no sweetness in their song.

And who-so contenteth himself with the viscous treacle seeketh not the pure and crystal candy.

But lo, how glad ye are and happy to behold the Lord in His outward and visible Form!

While they that speak only of the Invisible Lord, knowing and seeing nothing, verily, they find nothing either inwardly or outwardly.

43.

THE SIMPLE DEVOTEE.

Know ye what the pure, concentrated and loving devotion of the Devotee is?

Verily, it is devotion pure and simple, and concerneth itself not with any Knowledge at all.

For the devotee having Knowledge also, striveth to behold the Lord in all the Forms of Him which man worshippeth :

But the pure devotee, the simple one, is content to behold Him in the Form in which he worshippeth Him, and he thinketh, This is the Lord ! None other is He !

44.

THE SIMPLE DEVOTEE.

The daughter-in-law of the house fetcheth water for her father-in-law, her husband's brothers and others of the family, as well as for her husband—her lord, to wash their feet with :

She arrangeth also the wooden seats for them and handeth them over the towel :

And though she serveth all the members of the family, she is wife to her husband only.

Even so, the simple devotee adoreth and worshippeth only that Image or Form of the Lord to which he is most attached, and which happeneth to be after his own heart.

45.

IGNORANCE, WISDOM AND LOVE.

Verily, a feeling of separateness abideth in the heart of the simple devotee, and he taketh the Object of his devotion to be separate from himself.

And lest ye fail to understand, I shall relate unto you the story of the three friends, who were passing through a forest.

And they beheld a tiger coming towards them.

One of them sayeth in terror, Alas, we shall be devoured !

Another sayeth, Why ? The Lord will save us : let us call unto Him !

And the third sayeth, Why should we give trouble unto the Lord ? Come, let us climb upon this tree !

Now, the one that apprehendeth death knoweth not that the Lord watcheth over all.

And he that sayeth, Let us call unto the Lord, is a wise person, verily.

But a true devotee and lover of the Lord is he that sayeth, Let us climb upon this tree, why should we give trouble unto the Lord?

And, verily, Love thinketh himself strong and mighty, and his Beloved, weak and feeble :

And Love taketh care that his Beloved shall not be hurt : yea, not even the tiniest thorn shall prick the sole of his feet !

46.

MEN ARE LIKE CAKES.

All persons are alike in appearance, verily.

But some bear in their hearts' love and devotion to the Lord, while others do not ;

Even as cakes all look alike, but some of them are stuffed with sweetened and

condensed milk, and others with plain dough only.

47.

THE MASTER POINTETH OUT THE WAY.

Some there be that think, Alas, we are worldlings : how can we ever attain True Love and Devotion ?

But, verily, I tell you, the worldling hath naught to fear if he but secure the loving-kindness and favour of his Master and Guide.

A tigress leaping in among a flock of goats for her prey brought forth a cub and perished.

But the cub lived and grew a tiger, browsing as the goats did, and crying baa-baa like his companions of the flock.

And one day a tiger fell upon the goats and was sore astonished to find another tiger there, crying baa-baa like the goats.

And he caught hold of him and dragged him to the edge of a pool and made him behold his face in the mirror of the water, and gave him meat to eat.

And the cub would have none of the meat at first, and still cried baa-baa :

But, licking the blood, he found it good and relished it; and then he devoured the meat also.

And the tiger said unto him, Behold, thou art even as I am. Now, come along with me. And they went away together.

So I say unto thee, have no fear; for thy Master will show thee what thou art, O aspirant !

For no sooner hast thou trained thyself a little by exercise and practice, than thy Master cometh and showeth thee, Thou art That !

And then thou seest for thyself the Truth and the untruth : that God is the only Truth, all else is untruth !

48.

STRIVING AFTER THE TRUTH LEADETH
UNTO THE TRUTH.

There is a garden, and in the garden there is a pond, and the pond is stocked with fish.

And one night a fisherman goeth stealthily into the garden intending to steal some of the fish.

And the master of the garden cometh to know of it, and at once hath the whole place surrounded by men carrying lights and torches.

And the fisherman instantly disguiseth himself as a hermit by rubbing ashes all over his body, and sitteth underneath a tree as if in deep contemplation.

And they search every nook and corner of the garden and find none but a holy hermit sitting underneath a tree, wrapt in profound meditation.

And they go away.

And next morning it is noised that a holy man hath come to the garden and is there :

And the people of the neighbourhood come to him and prostrate themselves before him, offering presents of sweets and fruits and flowers and monies.

And the fisherman thinketh, Lo! a wonder! Here I dissemble myself as a holy man, and they show devotion unto me!—and what a devotion, verily!

And surely, surely, I shall find the Lord if I turn real hermit, sayeth he in his mind.

Therefore I say unto you, behold, how much of discernment and awakening hath come to the fisherman by merely feigning practice and dissembling exertion!

How much more of knowledge can then be expected to accrue from sincere and whole-hearted devotion and endeavour!

And these, verily, will show ye the Truth from the untruth, that God is the only Truth and that the World is but an Illusion.

And if ye doubt that to become a real hermit, the fisherman must give up the world, and that ye, likewise, must give up the world also,

Then say I this unto you, Behold the prisoner in the jail! He worketh there as one bound, and performeth his daily task till his sentence expires :

And, when his term hath run its course, he cometh out of the jail a free man, and worketh for a living as he did before he became a prisoner :

Even so, he that attaineth perfection through the grace of his Master, also liveth in the world free from bondage.

49.

THE WAKING AND DREAM STATES.

To him that hath attained Knowledge, the waking-state is as true as the dream-state.

A man hath a son born to him in his old age, and he loveth the child fondly.

And one day, while he is working in his field, a messenger cometh to him and sayeth, Thy little son is grievously ill: nay, he is about to die.

And the father returneth home and findeth his child dead, and the wife crying piteously.

But the father weepeth not.

And the wife sayeth to her neighbours, Behold, the joy of my life hath vanished, my dear child is dead; but my husband sorroweth not, nor doth he weep.

And after a while the husband sayeth,

I do not weep, certainly, and I will tell ye the reason why :

For I dreamt a dream last night, and, behold, I was a King. And seven sons were born unto me.

And my seven sons were good and beautiful, and they grew up to be brave and intelligent youths, and they acquired immense riches.

And then my dream passed away, and I awoke.

* And now I am sore perplexed as to whether I should weep for those my seven sons that passed away with my dream, or for this one son that is dead.

50.

WHEN DESTRUCTION OF BODY MATTERETH NOT.

Behold, how the chemist prepareth the most valuable drug, sublimate of mercury and gold :

He mixeth up the ingredients with much labour, and putteth the mixture

into a bottle which he covereth with layers of cloth and clay and placeth in the fire :

And after three days it is ready, and he taketh the bottle out of the fire, and removeth the contents and carefully preserveth the stuff for use :

And he throweth the bottle away as it is of no further use to him.

Even so, I say unto you, the destruction of the body mattereth not if the soul hath been ripened and made ready :

And what mattereth it unto him that hath found the Lord, if his body perish and be thrown away ?

51.

LIVE LIKE THE EEL.

Live thou in the world, disciple, as the eel liveth in the mud, and the mud soileth not its body :

So perform thou thy duties in the world, and keep thy mind unaffected thereby and always fixed unto the Lord.

52.

GOOD AND EVIL.

Q. They say, O Master, that God Himself createth good and evil, and virtue and vice.

A. Yea, my son, there are both good and evil, and virtue and vice; but unaffected thereby remaineth the Lord :

Even as the wind beareth odour along, both bad and good, and the odour affecteth not the wind at all.

Yea, such is His Creation : the good and the bad, the true and the untrue :

The tree that beareth delicious fruit, and the tree that beareth sour or bitter fruit :

And evil persons are also necessary sometimes, as good ones are :

For if his tenants be refractory, doth not the landlord send an arrant man to govern and manage them ?

53.

THE WORLD AND ITS TEMPTATIONS.

Hard, very hard it is, O aspirant, to live in the world and yet be unaffected by it.

For, verily, I say unto thee, that the world may be likened unto a house,

And the aspirant is like unto a sick man that stayeth in the house, and wisheth to be whole again.

And lo, in the sick man's room stand jugs of cool water and jars of pickles and tarts.

And the heat of fever consumeth the patient and parcheth his throat.

And lo, the jugs of cool water are there, and the jars of pickles and tarts make his mouth water :

Even so an endless desire for sense-objects is the deadly fever that consumeth him ;

And the water and the tarts and the pickles are there at hand, the deadly glitter of wealth, the captivating beauty of woman,

And if he toucheth them, he dieth ! O aspirant, therefore, Beware !

Do thou seek seclusion, and meditate upon the Lord, the Nectar that will heal thee, the Truth :

And, finding out the poison, which is the untruth, cast it off from thee,

And cling to the Truth with extreme desirelessness and acute exertion, if thou wouldst live and be whole !

54.

FAITH.

Hard and ceaseless must thy exertion be, O aspirant, on the Path.

But Faith maketh the heart strong, and maketh easy thy task—yea, faith in the word of the Master.

Behold, how once, in the days of old, certain milkmaids came up to the bank of a river, wanting to be taken over to the other side by the ferry.

And no boat was there, and the maids were sore perplexed.

And a sage cometh up to them and asketh, why be ye downcast, all of ye, O maids?

And they reply, O Master, we live on the other side of the river, and there is no boat to take us across.

And the sage sayeth unto them, verily, O maids, I may find means to take ye all across: but I am very hungry, give me something to eat.

And he taketh all the milk, all the butter, all the curds that are with the maids:

And, standing on the bank, he calleth out, saying, verily, O River, if I have not eaten anything to-day, do thou roll back thy waters on both sides for us to pass through to the other side.

And behold, the waters roll back, and they all cross over to the other side, wondering, and saying, lo, he hath taken all our milk, all our butter and all our curds, and still he sayeth, I have not eaten anything!

And I say unto you, verily, this is Faith! The Lord within eateth, not I!

55.

THE MAN OF KNOWLEDGE AND THE
WORTHY SERVANT.

I am one with the Lord! The Spirit
am I!—thus thinketh he, thus practiseth
he that treadeth the Path of Knowledge.

But, verily, I say unto you, it is neither
good nor profitable to the man of the
world to think and to meditate likewise.

For, if the ordinary servant go up to his
master, the King, and say unto him, I
am as thyself, O Master,

And sit down on the same seat with
him, the people exclaim, lo, he is mad!

But, surely, surely, it is quite another
matter if the King, his master, be
mightily pleased with his services,

And say unto the servant, Come, worthy
servant, sit where I sit, for thou art even
as I am!

And then, if he sitteth on the same seat
with his master, no one blameth him, no
one looketh askance upon him.

Therefore I say unto you, Be a servant
unto the Lord:

For all this that ye see is to the Lord
what his wealth is unto the man of
wealth :

And, verily, the wave is of the water,
the water is not of the wave.

56.

SILENCE AND STILLNESS.

Verily, I say unto you, he who is one
with the Lord controlleth his mind, but
his mind controlleth him never.

And, verily, the breath is still as soon
as the mind reposeth in silence.

And this stillness of the breath cometh
also through utter devotion and rapture.

Behold the housewife intent on her
household works, busy with her broom.

And a neighbour cometh unto her and
sayeth, Such a one is dead !

And the housewife simply sayeth, Ah,
a good soul hath passed away,

And goeth on with her work as cheerily
as before if the deceased be nobody unto
her :

But if the deceased be of her own kith
and kin, she crieth, alas! alas!—and
sitteth down heavily,

And she ceaseth all work and thinketh
intensely, and lo, her breath is still!

57.

THE GREAT AND THE SMALL.

To one, great power giveth the Lord,
and to another He giveth but little,

As the flame of the torch is brighter
than that of the tiny and insignificant
lamp.

58.

THE GRACE OF GOD.

Verily, I say unto thee, all the fetters
that chain thee to the world shall fall
off in a moment if the Lord but will that
it should be so,

Even as in the room that hath seen no
lamp for a thousand years,

The darkness vanisheth the moment a light is brought into it.

Hast thou not seen, O neophyte, the magician ravelling a cord into hundreds of knots which no man can untie?

And lo, the magician waveth his magic wand, and shaketh the cord,

And all the knots are at once untied, and the cord is straight again!

59.

NO ONE CAN KNOW ALL ABOUT THE LORD.

Ah, who can know all about the Lord!

None, None, I say unto you!

Behold, the servant-devotee of the Lord, he serveth Him, he worshippeth Him, and is content. *

He attempteth not even to know Him!

O Mother, Thy will be done!—he saith and he thinketh: Enlighten me if Thou wilt, Awaken me if thou wilt: nay, withhold from me the Light and draw the veil closer before mine eyes if Thou wilt! I am content!

And he is like unto the helpless and sightless kitten that can but mew, and only meweth, for its dame;

And its dame now layeth it in the cold corner of the lumber-room, and now installleth it among the warm bed-clothes in the bedroom :

It knoweth but to mew, and only meweth, and is content !

Or, again, the servant-devotee of the Lord may be likened unto the little child that careth for the mother only, and longeth for the mother only, and careth naught for her riches and her wealth :

He knoweth, the Mother IS ! and, verily, nothing more desireth he ! •

60.

ILLUSION AND REALITY.

Behold the magician : he soweth a mango-stone in a pot which he covereth with a sheet ;

And he removeth the cover, and lo, a little plant hath sprouted up !

And he covereth it all up again, and lo, after a while, the plant hath grown into a little tree which soon flowereth and then fruiteth, and in a little time the fruit is ripe and ready for the table!

But all this is mere illusion, O aspirant, and, in all the show, the magician is the only reality.

Even so, I say unto you, the world is but a show, an illusion;

And God is the only Truth, the One Reality.

61.

ILLUSION.

Man perceiveth not the sky aright, for doth it not seem to him to be stooping to the earth around him?

Alas, how can he see it correctly and precisely, for the defect lieth not so much in his vision as in his heart, within!

62.

ILLUSION AND KNOWLEDGE.

One sayeth, lo, the world is but a hedge of illusion, verily;

And another sayeth, lo, it is but a Hall of fun, frolic and jollity :

But I say unto you, verily, Divine Knowledge transformeth it into a Palace of Pleasures and Joys.

63.

THE BODY AND THE SELF.

Behold, the body and the soul: the body cometh to be, and, fadeth and passeth away, but the Soul ever is, and ever shall be.

And the ripe nut hath its shell separate and disjoined from the kernel, but hard it is, very hard, to strip the rind from the nut that is green.

And he that hath found the Lord is like unto the nut that is ripe :

And he knoweth and feeleth his Self as distinct and apart from his body.

64.

THE ONE AND THE MANY.

Verily, names and attributes are but

mere disguises, O aspirant, and so long as they last, the One appeareth as many.

But when Knowledge and Perception are ripe, there is but one Supreme Consciousness.

And the man that hath attained this Knowledge and Perception, beholdeth the One as transformed into the Universe, these hosts of souls and the twenty-four elements :

And the One, at one place He shineth bright and resplendent, at another He shineth dimly according as the medium is transparent or otherwise.

65.

THE LORD IS REVEALED IN THE HEART OF THE DEVOTEE.

As a King, in his authority, is present everywhere all over his Kingdom,

And there are certain places where often he appeareth in person, while in his palace-hall he abideth always,

Even so, the Lord being present everywhere, loveth to abide always in the heart

of His devotee, where-unto His Special Power descendeth.

THE LORD AND HIS ATTRIBUTES ARE ONE
AND THE SAME.

Verily, I say unto you, the Lord and the First Root Power are One and the Same :

For the One cannot be thought of to the exclusion of the Other ;

And the diamond cannot be thought of without its lustre, as the lustre of the diamond cannot be thought of without the diamond itself,

And the idea of the serpent occurreth not to the mind without that of its zig-zag motion, nor doth the idea of the zig-zag motion of the serpent occur without that of the serpent itself.

67.

FINDING THE LORD.

The Great Root Power hath become

this World of Souls as well as the twenty-four elements, O disciple.

And the student that practiseth the living of the Divine Life, trieth to find out and comprehend the Deity by thinking of each external or internal object that cometh before him,

This is not It!—This is not It!—

But his case is different when he hath become an Adept and a Master: then, backward or forward, forward or backward, it is the same to him.

For when he hath churned the milk and secured the butter, the milk, to him, verily becometh as of the butter, as the butter is of the milk.

68.

THE MAN OF KNOWLEDGE BEHOLDETH THE LORD EVERYWHERE.

Behold, the boat, sailing down to the sea, hath to follow the tortuous windings of the river-course.

And a tidal wave overfloweth the

country, and the river swelleth, and the banks are under water :

And the boat now saileth straight to the sea, and hath no need to follow the course of the river any longer.

Again, behold the paddy-field with the crop upon it, and, to cross it, one hath to walk zig-zag along the ridges.

But when the crop hath been gathered and the field is bare, one walketh straight across and followeth not the winding ridges :

Even so, I say unto you, when the Divine Influx inundateth the heart of the devotee, he goeth straight to the Deity and beholdeth the Lord everywhere and in everything.

69.

PURE AND HOLY COMPANY.

When, after contemplation of God, the devotee descendeth once more to the level of the world, he wanteth the company of pure and holy men for rest and support.

70.

THE FATHER AND THE MOTHER.

He, who is the Lord, even He is the Great Root Power.

And, verily, He is the Father, when inactive and quiescent :

And Him they call the Mother, the Power, the Great Nature, when He createth, preserveth and destroyeth.

71.

THE OPPOSITES.

Verily, he that knoweth man, knoweth woman also, and he that knoweth the father, knoweth also the mother ;

And he that knoweth darkness, knoweth light also, and he that knoweth the night, also knoweth the day ;

And he that knoweth pleasure, knoweth pain also.

72.

THE FATHER IS THE MOTHER ALSO.

Verily, I say unto you, the Father, the Lord, is the Mother also of the Universe.

He createth and preserveth, and ever keepeth watch over His Children, and granteth unto each whatever of Love, Devotion, Desire and Freedom he desireth.

73.

THE MOTHER.

Verily, the son, that is true and loyal, liveth not without his mother, for, to him, his mother only knoweth everything :

Yea, his mother is everything unto him, and he,—well, he but eateth his food and bideth his time and knoweth no more.

74.

GOD IS GREATER THAN HIS GLORIES.

Why do ye recite the glories of God, saying, O Lord, Thou hast made the sun, the moon and the stars?

Yea, what is the use of all this recounting, all this narration?

And many there are that praise and glorify the garden, and few, that wish to see the owner and master of the garden.

But I say unto you, is the garden greater than its lord and master?

75.

INQUISITIVENESS.

Seeing that a single bottle of wine sufficeth for thee, where is the need for thee, O aspirant, when thou hast drunk thy fill, to ascertain how many casks of liquor there be in the shop of the wine-seller?

76.

GOD REQUIRETH NAUGHT BUT LOVE.

Verily, because man himself delighteth in splendour and wealth, he thinketh that God, too, delighteth in the same;

That He is pleased if he glorifies Him for His riches and His properties :

But doth the Lord love riches, doth the Lord love money?

And I say unto you that the Lord, of His children, requireth heart-felt reverence and love;

And He loveth simple adoration, true discernment and continence: yea, He requireth naught else.

77.

THE THREE QUALITIES.

Verily, I say unto you, man knoweth of God according to the measure of his affection and love for Him. •

The devotee that hath in him the quality of darkness, he thinketh that the Lord eateth goats, and he sacrificeth goats unto Him accordingly. •

And the devotee that hath in him the quality of Heat, he worshippeth Him with costly offerings and to the music of shawms, psaltery and sackbut.

And the humble and sincere devotee loveth not ostentation, and whatever he hath ready, even water and leaves and

fruits and flowers, he layeth at the Feet of the Lord.

And the devotee that hath found the Light, verily, he is as a child, and only uttereth the Name of the Lord in worship, and, in utter-most devotion calleth upon

78.

DIVINE EMOTION.

The body feeleth nothing at the time when Divine Emotion surgeth through the soul, but the force of the impact reacheth it even after many days :

As, when a steamer passeth down the river, nothing happeneth unusual to the eye of an observer sitting on the bank ;

But after a while huge billows dash against the shore, and clods of earth fall tumbling into the water.

For the little heart of man is like the small frail hut, while the Divine Emotion is like the elephant :

And when the elephant entereth the frail hut it breaketh portions of it, and turneth the contents all topsy-turvy.

79.

THE FIRE OF KNOWLEDGE.

When a house is on fire, some of the contents thereof are burnt and consumed, and there ariseth, all around, a tumult of many voices.

Even so, the Fire of Divine Knowledge consumeth Lust and Anger and the other enemies that abide in the heart;

And then it killeth the I-ness and the My-ness, and afterwards raiseth a great tumult in the soul.

But even then the hurly-burly endeth not until every trace of the soul-disease hath vanished, until the fever of the world hath been quite subdued, O disciple.

For when the patient hath been admitted into the hospital, and his name entered in its registers, doth the physician in charge give him leave to depart until his cure be thoroughly established?

80.

MAN'S IMPERTINENCE.

Behold the two brothers measuring

and dividing their land with a cord or a chain.

And one sayeth to the other, This portion is mine, and that portion is thine!

And the Lord smileth, saying, Lo, the fools! For, verily, the earth is Mine, and who else can say, this is mine and that is thine?

Again, behold the weeping mother at the bedside of her dying child.

And the physician sayeth unto her, Be comforted, dear lady, I will cure thy child:

And the Lord smileth at his foolishness.—

Ah, who can save when He desireth to kill?

81.

UNION WITH THE LORD.

There be those, disciple, that train and torture the flesh, and thereby seek to gain union with the Lord.

And they, verily, take care of the body only, and they train the breath and

cleanse the garment of flesh in various ways.

And they, no doubt, are able to do what appeareth unto the ignorant as wonderful and mysterious.

But such practices enable them not to come nearer unto God.

And I say unto thee, seek not union with the Lord by means of the body :

But seek union with Him with the entire mind, the entire soul,—

Yea, by loving Him, by worshipping Him, by adoring Him ever,

By discerning the True and the false, and by holding on to the Truth always with all thy might.

82.

AIM OF LIFE.

Verily, I say unto you, union with the Lord is the sole end and aim of life.

83.

WHEN WORK CEASETH.

Behold, work, for thee, endureth not

for ever, and, verily, ceaseth when thou hast found the Lord,

Even as the flower withereth and drop-peth away when the fruit hath come to be.

And thy prayers shall grow less and less, and then, at last, the mere utterance of the Name of the Lord shall bring tears of ecstasy into thine eyes and make the hair of thy body stand on end !

84.

RESULT OF DEVOTION.

Verily to the earnest and sincere devotee, all necessary things and commodities come of themselves even when he seeketh them not :

For the son of a King seeketh not riches, but it is the riches that seek him and come unto him of themselves.

85.

ILLUSION.

Verily, the lust after the things of the world is the great illusion, O aspirant ;

And the illusion vanisheth as soon as thou art able to view it properly and with reason.

Behold, the urchin weareth a mask and covereth himself with the skin of a tiger to frighten his playmates :

And when he cometh near unto them, and they, seeing, recognise him and say, Aha ! we know thee !—he goeth away ashamed :

86.

WOMAN AND ILLUSION.

Verily, I say unto you, woman is but the visible emblem, the depictment in the flesh,—the very image of the Great Root Power, the Mother of the Universe :

Learn therefore to view her aright, and, surely, surely, the Great Illusion shall be overcome and made naught !

87.

THE WORLD CANNOT BE RELINQUISHED AT ONCE.

Verily, O aspirant, thou canst not re-

linquish the world immediately that thou desirest to do so,

For thou must, first, take thine own share of the sufferings and enjoyments for which thou hast already set up longings and desires.

Behold, a king goeth unto a holy recluse in a forest for instructions to seek out the Lord.

And the hermit sayeth unto him, O King, abide here with me and meditate on God.

And the king sayeth, Not so, O Master : I must not abide with thee here, for have I not still a portion of my own enjoyments and sufferings to go through?

And, verily, if I abode here with thee, a kingdom would spring up here also, around me, to yield unto me the harvest for which the seeds I have already sown.

WORSHIP OF GOD THROUGH AN IMAGE.

Verily, I say unto you, it is not inexpedient to worship the Lord through an Image, nor is it sinful :

For wherever any thing existeth, a thing shineth and giveth joy, there, verily is He; and there is nothing without Him.

Behold the little girl playeth with her dolls : but when she marrieth and liveth with her husband, she putteth them aside and payeth no heed unto them.

And he that hath found the Lord hath no need to worship Him through an Image, for, verily, then, he worshippeth Him face to face.

89.

LOVE AND DEVOTION.

Verily, I say unto you, the Lord is attainable through Love and Devotion;

And when it is eager even unto distraction, the mind entirely passeth upward unto Him.

There was once a certain man, and he had a daughter, and the daughter became a widow even when she was a little child.

And she never knew the company of her husband.

And she saw that the other girls, her companions, had each a husband unto her.

And one day she went unto her father and said to him, Father, where is my husband?

And, sighing, he said unto her, Verily, the Lord is thy husband, O my daughter.

And, disconsolate, she shutteth herself up in her room, and weepeth and wailleth, crying bitterly, saying, O Lord, my husband, why dost thou not come?

And she sobbeth and weepeth, and crieth and moaneth, and lo, verily, at last, she findeth the Lord!

90.

EAGERNESS.

Behold the little child, how eager he is, even unto distraction, to go to his mother!

Even such an eagerness must there be in thine heart, O aspirant, if thou seekest to reach unto the Lord.

And such an eagerness, such a yearning

and breathless impatience, verily, cometh but as a harbinger of the Lord, as the ruddy dawn enkindleth the east but to proclaim the coming of the day.

91.

A little boy liveth with his mother on the outskirts of a forest.

And daily he goeth to school, and his lonely path lieth through the forest.

And daily he cometh home in the gloaming, all alone; and sometimes, when he is late, he is sore afraid because of the very loneliness of the path. •

And one day he sayeth to his mother, O mother dear, I am much afraid to come home in the gloaming because of the very loneliness of the forest-path. •

And the mother sayeth unto him, Be not afraid, my boy; for, verily, the Lord watcheth over thee; .

And if anything frighteneth thee in the dark, do thou call upon the Lord.

The Lord, mother, who is He? asketh the boy.

Verily, He is thy Brother, my boy, replieth the mother.

And next day, it is evening already when the school is over, and it is a dark and thunderous evening :

And as he walketh home, the boy becometh afraid and fearful because of the loneliness and the darkness.

And, remembering his mother's words, he crieth out, O Brother Lord, where art Thou? O come, Brother Lord!

And he crieth again and again, in alarm and trepidation, O come, Brother Lord!

And, verily, I say unto you, the Lord appeareth unto the frightened boy, saying, Yes, brother, I am here!

And He goeth with him to the edge of the forest, assuring him, Fear not, my brother, I shall come whenever thou art afraid and callest upon Me.

92.

SELF-KNOWLEDGE.

Know thyself, and, verily, thou shalt know the Lord.

93.

FAITH.

Once upon a time there lived a certain man, and he had in his house an Image of God,

And he daily worshipped the Image, and offered unto Him oblations of rice and condiments.

And one day he hath to transact business at a distant place, and hath to go.

And he giveth instructions unto his little boy saying, Do thou, my child, offer unto the Deity, to-day, the usual daily offerings : feed thou the Holy Image to-day.

And when the father hath departed and the hour for the daily worship and offerings hath arrived,

The little boy goeth into the sanctum and offereth the usual oblation of rice and condiments ;

And he sayeth to the Image, Eat, Holy Presence !

But the Image moveth not, nor doth He eat.

And the child knoweth not that the offerings have been duly and properly made, and that Images eat not as men do, but that he must now remove the dishes for the members of the house to partake of according to the custom.

And he sayeth wondering, Lo, the Holy Presence eateth not : and father told me to feed the Deity : What should I do now, for surely my service hath not been wrongly rendered ?

And he sayeth, again and again, Eat, Holy Presence ! Eat, oh, Eat !

And still the Image eateth not, and the bewildered and terrified child prayeth again with closed eyes and folded hands :

Eat, Holy Presence, eat, oh, eat ! he crieth, and tear gusheth forth from his eyes,—

Lo, father is away, and he told me to feed Thee. And what have I done that Thou shouldst not eat at my hands ? Surely, my service hath not been wrongly done ?

And he weepeth and weepeth, and lo, the Lord appeareth unto the child, and eateth the food-offerings, smiling.

And the child then cometh out of the sanctum, and they say unto him, why dost not thou bring back the food offerings, boy?

And the child sayeth unto them, Why, verily, the Holy Presence hath taken it all! And the members of the house wonder.

And I say unto you, Behold, how the simple faith of the child worketh a miracle!

94.

MAN, THE TEMPLE OF THE LORD.

Verily, I say unto you, ye are the temples of the Lord.

And He, verily, in ye, suffereth the dolour and the ache of the mortal flesh, the torture and the anguish of the body, of the mind:

And He, also, in ye, enjoyeth the pleasure and the tittilation of the senses and thinketh it all as agreeable and comfortable.

And for this it hath been said that the Lord smileth and weepeth in you, caught

in the web of delusion which He Himself hath woven, and blinded by the Illusion which He Himself hath wrought, as if in sport.

95.

THE VOICE OF THE SILENCE.

Know, O disciple, that the Voice of the Silence is the Inner sound which none discerneth save he that hath ceased to hear the many sounds of the outer world :

For when he discerneth the One, he forsaketh the region of the false to reach unto the Kingdom of the True.

96.

THE IGNORANT MAN AND THE MAN
OF KNOWLEDGE.

Behold the potter at his wheel.

And he modelleth the clay and maketh it into pots of various sizes and shapes, and layeth them out in the sun to dry.

And there are in the yard other pots also, burnt, finished and ready.

And, by chance, a cow strayeth into the yard and among the pots, both those that are unbaked and laid out in the sun to dry, and also those that are finished and ready, and breaketh some of them.

And the potter gathereth the fragments of the raw pots and kneadeth them into lumps which again he layeth upon the wheel to be made into fresh pots.

But the fragments of those that are burnt, finished and ready, he throweth away, for these can no more be mixed and moulded into shapes.

And, I say unto you, the imperfect man, the man that hath not attained Knowledge, is like unto the raw and unbaked pot;

And when he dieth, he hath to be born again into a new form.

And the man that hath obtained Knowledge is like unto the finished pot, and hath not to be born again.

For, verily, the seed that hath been fried, sprouteth not again, and the soul that hath been ripened by the Fire of Knowledge, createth no more, and is free.

97.

I AND THOU.

Verily there be those that hold the view that the Lord is One and His Devotee, Another : I and Thou—

Even like unto a cup in which there is water ; and the water is mind, the intelligence, and the “ I ” reflecteth the Lord, as the water in the cup mirroreth the sun.

And there are others also that hold the view that the Lord is the only Truth ; all else is illusion, like a dream.

98.

THE “ I.”

Behold, on the surface of the illimitable Ocean of Bliss, floateth a stick dividing the surface into two divisions :

And when the stick is removed, there remaineth but one surface, one expanse :

And this stick is the “ I ” which, so long as it remaineth, seemingly divideth the one expanse into two.

But in deep abstract meditation, in the state of superconsciousness, this " I " is no more, and the false mark of division is effaced.

99.

THE " I " OF THE MAN OF KNOWLEDGE.

Verily, I say unto you that the man that hath acquired True Wisdom, he that hath attained True Knowledge, hath his own distinctive marks to denote him.

Verily, he becometh a simple child, unable to hurt anybody,

Even as the sword of steel that hath been transformed into gold, killeth not nor hurteth.

And though he retaineth some form of egotism, as the golden sword retaineth its form as a sword, it is in form only, and not in reality,

As the rope retaineth its form even after it is burnt, and is but a length of ashes which a mere breath scattereth away :

Even so, the man of Wisdom and Know-

ledge retaineth in him some form of "I-ness," some form of anger and indignation : but these are forms only, shadows—shadows,—not real.

100.

THE MAN OF KNOWLEDGE.

Lo, the little child hath no severity, no strictness at all, about him.

He buildeth a house of cards, and crieth and screameth and jumpeth about in anger if anybody maketh to touch it;

And lo, after a while, he scattereth it with his own hands, and thinketh of it no more.

Lo, now he is severely strict about the golden cap he weareth on his head; and, holding on to it, exclaimeth to him that maketh to have it of him, Begone! Thou shalt not!—He gave it me—even Pa!

But give him a paltry toy and he clappeth his hands in wild delight, and thinketh no more of the golden cap.

And even such, I say unto you, are the

marks of him that hath acquired Knowledge and Wisdom.

101.

THE WAKING STATE AND THE DREAM STATE

There be those, verily, that maintain that the waking state, too, is as unreal as the dream-state.*

In a certain city there lived an humble wood-cutter.

And one day he slept and dreamt a dream :

Behold, he is a king, and seven goodly sons are born unto him.

And they are all wise and learned and well-practised in the use of arms and in the wielding of weapons, as sons of kings should be.

And he sitteth upon a golden throne and governeth his kingdom wisely and well.

And so he sleepeth and dreameth, and dreameth and sleepeth, when, lo, his friend cometh up and giveth him a shake and waketh him.

And the wood-cutter awaketh and chideth his friend, O friend, why hast thou broken up and dispersed the happy household, the happy family?

And the friend sayeth, Fie! it was but a dream!

But the wood-cutter smileth and retorteth, Fie for shame! thou dost not understand!

For if it be true that I am an wood-cutter, it is also true that I have been a king in my dream!

102.

DISCRIMINATION.

Verily, I say unto you, the Way to Wisdom and Knowledge lieth through Discrimination.

This is not It! This is not It!—thus shouldst thou discriminate, discerning the Truth from the Untruth, the False from the Real:

Thus thinking and discerning, thus pondering and reflecting, thou shouldst

reach the Self, O aspirant, and attain Knowledge Divine.

103.

KNOWLEDGE.

Verily, I say unto you, Knowledge and Consciousness Divine, joined together, are greater than simple and outward knowledge only.

Some one hath only heard of milk; another hath only seen it; and still another hath tasted it also.

And he that hath only heard of milk is verily ignorant, while he that hath seen it hath of it outward knowledge only.

But he that hath tasted milk hath a special and deeper knowledge of it which is greater than the knowledge of him that hath seen it only.

So he that hath seen God and tasted of Him and felt Him in his heart, hath acquired a truly deeper Knowledge of Him, and he knoweth of Him as the One Near-est and Dearest unto him, his "Ownest Own," verily.

104.

THE PERFECT MAN IS THE MAN GOD,
THE CHRIST.

The shell of the dried cocoanut is separate from the dry kernel within, my son,

And when one driveth a nail into it, one pierceth but the shell : the kernel is uninjured.

Even so was Jesus, the Christ, unattached to the Body, and when they nailed Him on to the Cross,

Behold, what was it to the Christ?—They nailed but the Body and surely, surely, not the Christ;

And they did Him a service; unknowing, desiring to put even the Lord unto death,

And He smiled and He blest them in the Name of the Father, and ascended to Heaven—

Having done what He had descended on earth to do in the Name of the Father in Heaven :

And glory !—Oh, glory !—He blest even

His enemies—a mystery, verily,—THE TRUTH!

105.

EVERY RELIGION IS A WAY TO THE LORD.

Verily, I say unto you, every religion furnisheth a means and pointeth a way

To enable the aspirant to reach unto the Kingdom of Heaven, the Lord in His Glory,

Even as the rope or the staircase, the pole or the ladder, all of them, and each in its way.

Enableth one, verily, to ascend • and reach on to the roof of the house.

106.

ONE MAY PRAY SILENTLY OR ALOUD.

Verily, I say unto you, ye may pray unto the Lord in any way ye like,

Aloud or silently, for He heareth ye as He heareth even the footfall of an ant.

107.

DISTINGUISH THE GOD IN EVERYONE
AND EVERYTHING.

Verily, O aspirant, thou must learn to distinguish the God in every one and everything :

Thou shouldst practice discrimination always,

And thou shouldst ponder how the Lord is not these five elements,—earth, water, air, fire and ether,

And thou, too, art not these ;

Nor art thou these organs of sense ;

Thou art not mind, thou art not intellect ;

And thou art not this little self,

Yea, thou art beyond all these —

And, verily, so is the Lord also. Thus, pause and ponder always.

108.

THE STEPS OF EVOLUTION.

Thou must leave behind thee all the

steps on the stairway if thou wouldst reach on to the roof, disciple;

And thou knowest that the steps are not the roof.

But when thou steppest on to the roof, lo, thou seest verily that it is built of the same materials as the steps by which thou hast climbed, namely, brick and mortar :

Even so, when thou hast found the Lord, thou shalt be able to comprehend how He and all these that thou seest around thee are one and the same :

And how He that is the Spirit hath come to be these five elements even !

And why, thou inquirest, is the Earth so hard if it be the Spirit ?

But, I say unto thee, with God every thing is possible.

For is not the flesh, is not the bone formed from the blood and the semen ?

And behold ! how hard becometh, when dried, the foam of the sea !

109.

RELINQUISHMENT OF THE WORLD NOT A
NECESSITY.

A disciple that hath caught a glimpse
of the transcendent glory of the Lord,
sayeth unto his Master,

O Master ! should I not relinquish the
world ?

And the Master sayeth unto him, Yea,
son, if thou findest that the world is void
of God !

And the disciple remaineth silent, for
he knoweth full well that the Lord abid-
eth everywhere and in everything ;

Yea, the Lord is in the world even !

Therefore I say unto you that he that
hath learnt the True Science of the Deity,
verily, he beholdeth the Lord everywhere
throughout creation ;

And, verily, he findeth it not a hard
task to live in the world and yet be de-
tached from it always.

110.

THE PURE MIND BEHOLDETH THE LORD EVEN
IN THE WORLD.

The eye that seeth the Lord is other
than the eye of the flesh, my son;

And when the mind hath become pure,
it becometh this very eye,—the eye of the
soul.

And to this eye of the soul, the woman
of flesh is verily transformed into the
Mother of the Universe;

For it is the mind, verily, that behold-
eth, and not the eye.

Behold, the affectionate father fondling
his little child;

Again, behold, the fond husband
caressing the beloved wife;—

The same mind, verily; yet how
different!

And when thou hast made thy mind
pure, disciple, thou shalt see with it the
Lord even in this world!

And to make thy mind pure, my son,
thou must practise purity, thou must ex-
ert purity.

111.

**THE ADVANTAGES OF LIVING IN THE WORLD
IN THAT IT HELPETH THE STUDENT.**

Thou must know, disciple, that training and exercise are most necessary;

And thou must know also that temptation in respect of woman easily prevail-eth :

That the woman naturally liketh the man, and the man naturally inclineth toward the woman,

And, alas, both therefore go astray !

But, verily, I say unto you that there is this advantage in the world that when man desireth the company of woman, he hath his own lawful wife to him.

112.

THE LORD IN ALL FORMS.

Verily, I say unto you, the Lord walketh the earth in all forms :

And He abideth in the holy and pure man, and also in the man of vice;

And He is in the rogue, and in the debauchee also, **HE IS !**

113.

MERE SPEAKERS AND TALKERS OF WISDOM
BE LIKE VULTURES.

Many there be, O disciple, that speak
words of wisdom,

And they say of such. How wise!

But alas, they are mere talkers, for
they never do themselves that which they
advise others to do :

And they are like vultures that soar so
high,

And soaring so high, keep their
eyes ever fixed on garbage and carrion.

114.

HE THAT HATH NOT RELINQUISHED ALL OUT-
WARD THINGS CAN NEVER TEACH.

Verily, I say unto you, no man can be
a teacher unless he hath learnt utter re-
nunciation,

And unless he hath actually relinquish-
ed the world and all the enjoyments there-
of :

For if he hath not, and goeth forth to teach, people laugh at him, saying,

Behold, he is a man of the world like ourselves,

And he enjoyeth the objects of the senses even as we do;

And yet he sayeth unto us, Lo, God is the only Truth! This world is passing even as a dream!

And hardly a man there is that payeth heed to such a one as this.

That uttereth good things with his lips, but doth not do them himself; that hath not relinquished all outward possessions in thought as well as in deed.

115.

GOD HATH NO BEGINNING, NO END.

There be, among ye, that believe and say, verily, God is formless and nothing else!

Be it so!

But take heed, I say unto you, that ye call unto the Formless One with a sincere

and humble heart, with suppliant reverence and full faith :

For is He not Omniscient ? And if ye call unto Him with the deepest lowliness of heart, He will surely unveil Himself to your gaze ;

And take heed, also, 'I say unto you, that ye say not boasting, Lo, this only is right that we know, and what others say that they know, is wrong :

And take heed, lest ye say, He is formless because we think He is formless,

Or that He hath features and lineaments because we think that He hath forms and features !

For verily, I say unto you, God hath no beginning, no end !

116.

EVERY MAN OF FAITH SHALL FIND THE
LORD, VERILY.

Verily, every man that crieth for Him shall find the Lord.

And, I say unto you, that the True and Eternal Substance is but One, though people call It variously.

Behold, a pond hath several landing-stairs on all sides of it;

And a Hindoo cometh to one side, and filleth his pot, saying, Lo, this is "Jala," how cool and clear!

And a Musulman, coming to another side, descendeth the landing-stairs and filleth his goat-skin bag, saying, How good is the *pani*!

And a Christian cometh down another stairway, and filleth his jug, exclaiming, how pure is this water!

And absurd and extremely ridiculous it were, if the Christian, the Musulman, and the Hindoo fell out among themselves, each crying out against the others, exclaiming and shouting furiously and saying, "Not water, but *pani*!"—"Not jala, but water!"—"Not *pani*, but jala!"

Alas! how they create dissensions and schisms!

How one flieth at the other's throat, saying vile things, abusing, reviling!

And, I say unto you, this is neither just nor right.

For, doth not every one try to walk the Path of the Lord?

And shall not every one find Him if he but seek the Lord with all earnestness and sincerity,—

If he but cry for the Lord even as the infant crieth for its mother?

117.

LOVE AND REVERENCE HOW TO BE LEARNT.

Verily, I say unto you, there can be no limit to the devotion with which one should love and revere his parents.

And no man hath power to tread the Path of the Lord except he first gratify his parents,

Except he first gladden their hearts exceedingly,

That, rejoicing, they may say, Behold! we have such a son!

118. ♦

LOVE PAYETH ALL DEBTS.

Forget not, disciple, that thou hast many a debt to pay;

Yea, debts to the gods, debts to the sages and holy men of all the ages, past, present and future.

And thou hast debts to pay to thy parents and to thy wife;

And, verily, I say unto thee, thou canst not achieve any progress on the Path unless thou payest these debts.

119.

DUTY BINDETH NOT HIM THAT FORGETTETH
THE SELF.

Verily, I say unto you, the man that is frenzied with Love and utter Devotion for the Lord, he, verily, hath no debts to pay :

For, to him, who is father? who is mother? who is wife?

And Love for the Lord expandeth so much the faculties of his soul, that he becometh as one mad,

And no duty bindeth him, and he is free!

And he forgetteth the world entirely, nay, he even forgetteth the body which

is so dear a thing unto the man of the world :

And he feeleth no hunger, no thirst; and sleep cometh not to his eyes; and he feeleth not at all even his own body !

120.

ALL WOMANKIND IS SHE !

Verily, I say unto you, the wise man, when he attaineth True Knowledge that is Illumination, discovereth in his wife the Goddess of the Universe, the Maternal Principle that abideth in all :

For, O disciple, in reality, all woman-kind is SHE !

121.

ALAS FOR THEM THAT TALK ONLY BUT
ACT NOT.

Alas ! Alas !—that men there should be that quote scripture, talk big, and yet behave themselves differently !

122.

CONFIDENCE IN THE MASTER, HOW GAINED.

Behold, a bird percheth upon the

mast of a ship, and the ship saileth down the river and far out over the sea,

And the bird noticeth it not for some time, but sitteth wrapt in its own reveries.

And then it suddenly starteth and flieth northward in search of land, but findeth none;

And then it flieth south, but findeth no land in that direction also;

And then it resteth for a while and again flieth, eastward, and then westward, but land it findeth none;

And then it cometh back to the ship and percheth as before, wearied and exhausted, and goeth out no more.

Even so, the neophyte, when he looseth patience, flieth away from his Master;

And, at last, finding no peace anywhere, he cometh back again unto Him and findeth Rest at His Feet.

123.

IGNORANCE AND KNOWLEDGE.

Verily, O disciple. when one thinketh

of the Lord as afar off and away, it is ignorance :

And when one feeleth Him near and close at hand, it is True Knowledge and Wisdom.

124.

WHAT THOU SEEKEST OUTWARDLY IS WITH
AND WITHIN THYSELF.

Verily, O aspirant, what thou seekest is near at hand, close, very close to thee, within thee :

And lo, thou strayest and wanderest, and triest to find it at a distance from thyself !

And thou art like unto him that, with a lighted lantern in his hand, goeth to his neighbour's house at dead of night, when every inmate of the house is asleep,

And calleth out with a loud voice, saying, Ho, neighbour, neighbour, awake ! arise !

And the good neighbour issueth forth from his house, enquiring,

What seekest thou of me, mine neighbour, at this hour of the night ?

And he sayeth unto him, Lo, I am a smoker, and this full well thou knowest :

And what for should I be causing trouble unto thee at this unseasonable hour,

But that I am in need of a little fire for my pipe?

And, prithee, good my neighbour, prithee, haste, and fetch me a little fire.

And the neighbour bursteth out, laughing, and sayeth unto him,

What kind of man art thou that seekest a little fire and holdest a lighted lantern in thine hand?

125.

THE DANGERS OF POSSESSING SOUL- POWERS.

Woe unto him that useth the powers of the soul for the sake of the body!

There once dwelt a hermit on the seashore, and one day he sat for meditation.

A mighty man is he, an adept and a magician; and, as he sitteth in holy con-

temptation, there ariseth a mighty wind,
a hurricane;

And it causeth him great discomfort,
and, wishing to dispel it, he sayeth to the
wind, O storm ! be still !

Ah, sudden is the stern command, and,
abruptly, the storm ceaseth :

And lo, there is a ship going full sail
before the wind, and the sudden lull of
the storm causeth it to heel over and
founder, and all the men in it perish :

And, verily, I say unto you, the adept
shall answer for the destruction of the
ship with all on board !

126.

THE DANGERS OF POSSESSING SOUL- POWERS.

There liveth a holy man, a mighty
adept in the arts of magic, and he is
full of pride for his acquirements;

But he is a good man, notwithstanding,
for he hath served the Lord with devo-
tion.

And the Lord, wishing to correct him,

cometh one day to him in the form of a hermit.

And the hermit sayeth unto him, Adoration! holy father! I understand that thou art a great and powerful man.

And the adept is glad at the compliment, and welcometh and biddeth him be seated.

And lo, an elephant passeth along in front of them, and the hermit sayeth to the adept, Father, if thou wishest, thou canst certainly kill the elephant, yonder?

Yea, verily, I can, my son, sayeth the adept, and he throweth a pinch of dust at the elephant, and it falleth down dead!

And the hermit sayeth, verily, father, thy powers are great and wonderful!

And the adept smileth with satisfaction and is glad.

And the hermit again sayeth to him, O father, canst thou recall the dead elephant to life?

And he answereth, yea, my son, that also can I do!

And he throweth a pinch of dust at the elephant and it riseth up and walketh

away as though nothing had happened to it!

And the hermit sayeth to him, verily, thy powers are wonderful, O father!

For with but a pinch of dust thou didst kill the mighty beast,

And lo, with but a pinch of dust thou hast made it alive again!

But I ask thee, O father, what hast thou gained of the Truth by these powers of thine?

Have thy wonderful powers enabled thee to approach nearer unto the Lord?

And the adept is filled with shame and astonishment, and the hermit is visible no more.

Therefore, I say unto you, subtle is the Law!

And the end of the thread, rumbled ever so slightly, entereth not the eye of the needle:

And the man that acquireth large powers is apt to become puffed up with vanity,

And, verily, he forgetteth the Lord entirely!

127.

TRUE LOVE.

Remember, always, O aspirant, that none is other than thyself :

And therefore, I say unto thee, do thou love all as thine own, yea, even as thyself !

For everywhere and in every one abideth the Lord, and nothing existeth without Him !

Behold, there liveth a true devotee of the Lord, and his whole soul is fixed unto Him :

And one day the Lord appeareth unto him, and sayeth, Ask for a boon, my son.

But the devotee asketh for naught, saying, I am for ever blest with this Vision of Thee :

And what more need I ask ?

But the Lord still presseth him, saying, Ask, ask, my son :

And the devotee asketh at last, saying, yea Lord, if Thou so desirest,

Grant unto me, Thy humble servant, only this, that my persecutors perish not !

And, verily, I say unto thee, the devotee asketh such a boon because he knoweth that the Lord abideth in them also,

Yea, even in his persecutors; and, if they suffered for their misdeeds, their sufferings would be unto the Lord Himself!

128.

TOLERANCE.

Peace! Peace! Let there be reconciliation! Ye are one!

Alas, why do ye give yourselves up to anger, jealousy and hatred?

For, verily, I say unto you, every one calleth unto the same Lord Who is but One.

And because ye hold that the Lord hath no form, why should ye be bickering and quarreling with those that hold that the Lord hath many forms?

And, I say unto you, he that believeth the Lord as having no forms, let him be free to believe it;

And he that believeth that the Lord hath many forms, let him, also, believe it.

And this also I say unto you, that it is not good to assert with arrogance, Lo, this is right,—this that I believe,

And that other is wrong,—that which thou believest !

Why not say, rather, This undoubtedly is right,—this that I believe; but ah, I do not understand whether that is right or wrong, false or true—that which thou believest !

For, verily, no man hath the right to assert in reference to the Lord, He is this !
—He is not this !—

Yea, no man, that hath not found Him, no man, that is not enlightened with His Light !

And hath not a Sage said, The Invisible Lord is my Father, the Visible Lord is my Mother,—

And Whom shall I praise, Whom shall I blame, fôr both the scales are equally weighted, equally heavy ?

129.

ENDURANCE AND PATIENCE :
CHEERFULNESS.

Verily, I say unto you, the true devotee of the Lord always keepeth himself calm and unmoved,

And he is even like unto the blacksmith's anvil that careth naught for the blows of the hammer ;

And lo, the ignorant and the wicked abuse him, and they persecute him,

But his whole heart, his whole soul, the devotee setteth on the Lord,

And he heareth not his persecutors, he seeth them not, for he is established in the Lord,

And calmly he endureth all revilings, calmly he beareth with all.

130.

ALL OUTWARD TROUBLES MUST BE AS
NOTHING.

Verily, O disciple, thou canst meditate on the Lord even if it so happen that

thou hast to live among vile and wicked people :

For did not the holy sages of yore pass their days in contemplation of Him in forests and wilds,

And did not the forests and wilds swarm with tigers and bears and other ferocious beasts ?

And, verily, wicked men are like unto the tiger and the bear, for they, too, like these, attack and injure.

131.

BE GENTLE AND COURTEOUS.

Yield always to others in matters that are not important, disciple,

And take care how thou comportest with the man of wealth, how thou carriest thyself in his presence :

For he hath money and men in plenty, and can easily do thee harm if he list :

And one, verily, hath to be most careful how he converseth with such a man, for he must say yea to whatsoever he sayeth and opineth.

And when a dog cometh at thee, barking, thou must stand still and call out to him to humour and soothe him lest he bite thee :

And when an enraged bull attacketh thee, thou must call out to him too, and humour and soothe him ;

And the sot, too, thou must humour and soothe, for if thou offendest him, he flieth into a rage and revileth thee and thine.

But if thou humourest him, saying, Uncle, how dost thou ? He becometh glad and sitteth by thee and smoketh in amity.

And, verily, some there be that have the nature of a serpent, and they strike at others unawares ;

And one must have recourse to much discrimination to be able to endure the venom of such as these,

Lest it bring anger to one's mind and make one strike back in return.

And therefore, O disciple, it is sometimes a sore necessity for thee to seek holy company, the company of the good and the wise,

For good company bringeth wisdom to

the heart and teacheth true discrimination.

132.

THE MAN OF KNOWLEDGE LIVETH IN THE
WORLD AS THE SERVANT LIVETH IN THE
HOUSE OF HER MASTER.

Verily, verily, I say unto thee, the man of the world even attaineth unto the Lord if he be but sincere and earnest.

And ignorance is nothing but the feeling, "this is mine" "this is I,"

While True Knowledge is the feeling,
Q God, Thou art, O God, all this is Thine!

Therefore, O disciple, do thou live in the world even as the servant liveth in the house of her master,

And she caresseth and fondleth the dear little child of the house, saying unto him, O my son!

And she knoweth well in her heart that the house belongeth not unto her, that the dear little child is none of hers:

And so she liveth in the house of her master and doeth her allotted work,

And ever the image of her home, her own true home, lingereth in her heart :

Even so, do thou live in the world, fulfilling all the tasks that come thy way, keeping ever thy mind fixed upon the Lord,

Believing ever that the house in which thou dwellest is the Lord's,

That the wife of thy bosom, the children of thy heart belong not unto thee, but are His,

That thou art but His servant !

133.

SEEK HIM HERE : AND THOU SHALT FIND
HIM HERE !

Verily, I ask thee not to relinquish the world, O disciple, but to live in it, keeping ever thy mind out of it, unattached,

And ever fixed unto the Lord :

For if thou so livest, and if thou art sincere in thy seeking, if thou art earnest,

Verily, thou shalt find Him, yea, even here shalt thou find Him !

134.

HE CAN BE SEEN INWARDLY : HE CAN BE
SEEN OUTWARDLY ALSO.

Behold, I meditate on the Lord with
closed eyes, and my mind thinketh
thoughts of Him :

Lo, I shut my fleshly eyes, and the
Lord shineth there in His Glory—within !

And when I open mine eyes, is He not
here also ? and do I not behold Him every-
where ?—

Yea, in everything, in man and in beast,
in tree and in bush, in the sun and in the
moon, in the water and in the earth ?—

Behold, He is in every one, in every
thing !

135.

NONE BLESSETH BUT THE LORD.

Verily, verily, I say unto you, none but
the Lord hath the Power to Bless !

136.

THE PERFECTED MAN AND THE SAVIOUR.

Four stages there are, O disciple,

The gross, the subtile, the causal, and the Stage Beyond :

And when one reacheth the Stage Beyond, the fourth stage, there is naught but Silence.

Ah, speech cometh not there !

And thence, I say unto thee, no man returneth,

Save he, the great one, the saviour, that descendeth into the flesh to help and teach mankind !

And he hath power to ascend as he liketh, even as he hath power to descend also,

Like unto the son of the king that hath built unto himself a house of seven stories,

And the house belongeth to the son also, as it belongeth to the father,

And the son hath power to go up even to the seventh story if he so liketh,

And he can come down to the ground also when he listeth.

But the ordinary, the common man, he hardly hath power to reach the first floor even, that is, the ground-floor of the mansion ;

And if he, the ordinary man, trieth hard and is diligent and persevering, he may reach even up to the topmost floor, the seventh story;

But there he remaineth through eternity, thence he cometh not back again

To speak of the unspeakable wonders that there he seeth and heareth and feel-eth and knoweth.

And the son of the king, the lord of the mansion, always hath free and easy access to every one of the stories, even unto the topmost story,

And he goeth up and cometh down again as he listeth.

Even so, I say unto you, the son of God, the Saviour of mankind, he ascendeth to the superconscious state, the topmost story of the mansion of his Father,

And he descendeth down to the ordinary and every-day world-consciousness, the lowest floor of the mansion, and even beneath it also, according to requirements.

And the ordinary mortal man, also, by hard application and humble and devout

supplication, is enabled to reach even unto the seventh, the highest floor,

But thence he cometh not back again.

137.

THE SAVIOUR AND THE PERFECTED MAN.

Behold, the fountain of fire, a piece of fire-work that shooteth forth jets and flowers of fire;

And lo, it sendeth forth red flowers, streams of red fire, and ceaseth :

And, after a while, flowers of green fire burst forth in jets and showers,

And then, flowers of yellow and blue fires, and fires of divers other colours;

And the piece continueth its brilliant and wonderful display for a long time.—

Again, behold, there is another piece, another kind of the same fountain of fire,

And when it is lighted, it at once bursteth into a blaze and, anon, spendeth itself and is no more :

And, verily, I say unto you, there is sometimes born into this world a perfect man, and he is like unto the piece that

blazeth and sheddeth flowers of divers colours;

And he burneth and blazeth and adorneth and lighteth the world for a long time :

And the ordinary man that striveth for perfection and attaineth it, he, verily, is like unto the piece that when fire toucheth it, at once bursteth into a blaze and soon passeth away and is seen no more.

138.

**THE DEVOTEE RELINQUISHETH HIS FETTERS
AND SOMETIMES HIS FETTERS ALSO
RELINQUISH THE DEVOTEE.**

Verily, I say unto you that it is not good to eschew the world in a fit of violence and exasperation.

And there be in this world two kinds of devotees,

The devotee that is express and manifest, the devotee that is known and proclaimed,—

Yea, the devotee that proclaimeth himself by his utter devotion;—

And there is also, the hidden devotee,

the devotee that loveth to be unknown,
and whom nobody even suspecteth of be-
ing a devotee,

And he, verily, liveth in the world.

And it is meet for him that he give up
the world inwardly and not outwardly,

And, when the time is ripe,

Lo, all the fetters fall off of themselves,

And he is free !

139.

WINE AND DEVOTION.

The drinker drinketh wine and loveth
it for it hath power to make him prime
for some little time :

But the man that steepeth his whole
soul in utter devotion to the Lord,

He, verily, revelleth in the rapture and
ecstasy of Nature for ever and ever !

140.

BETTER IMPURE FOOD AND PURE THOUGHTS
THAN PURE FOOD AND IMPURE
THOUGHTS.

Blessed is the man that feeleth the at-
traction of the Lord,

And it mattereth not to him what sort of food he filleth himself with, pure or impure;—

And, shame to him, that toucheth naught but pure and holy food and drink, and yet lusteth after the things of the world!

141.

THE FAITH OF THE LITTLE CHILD.

Verily, I say unto you, when True Knowledge enlighteneth him, man beholdeth all things instinct with Life.

Behold the little child chasing the glancing butterfly that flitteth from flower to flower,

And the wind shaketh the flower-stem, and the butter-fly flitteth on and on,

And the child entreateth the wind to be still, and he speaketh in whispers, under his breath, lest the butterfly hear him,

Saying, Be still, be still, O wind, I want to catch the butterfly!

And, verily, no one can reach the Lord

unless he have faith as sincere as the faith of this little child.

142.

THE LORD ONLY HEALETH.

Verily, all medicines belong unto the Lord,

Yea, He Himself becometh the physician !

143.

ALL THE PATHS LEAD BUT TO THE LORD.

Behold, yonder, the Church, the Temple of the Lord, and behold, many and various are the ways and paths leading unto it.

Even so, I say unto you, there be divers ways and paths that lead unto the Lord,

Yea, every Belief, every Religion, every system of Faith and Worship is but a path that leadeth unto Him.

But this also there is for all to ponder,—the clean path and the dirty path,—

And whether it be better not to tread
the path that is unclean,

But to walk upon the path that is clean
and well-swept.

144.

THE MASTER REVEALETH HIMSELF.

Verily, I say unto you, many and divers
are the paths that these feet have trodden.

Yea, various are the systems of faith
and worship which this self hath seen and
known :

—Alas, how sickening, painful and dis-
gusting it is also to behold how people
of one faith quarrel with those of
another !

And ye are all mine own people, and
there is no one here that is a stranger and
an outsider :

And, hearken ! I say this unto you, this
much only have I known and under-
stood—

This,—that the Lord is the Whole, and
I am but a part of Him,

That the Lord is the Master, and I am
but His servant,

That, sometimes, it appeareth to me,
verily, this also, that He is I and I am
He!

145.

THE DISCIPLE MUST LEARN TO LOVE ALL.

Thou sayest well, disciple, that hard it
is for thee to love everybody,

When it so happeneth that some
disagreement hath arisen betwixt thee
and someone else,

And thy mind wandereth and runneth
astray, and feeleth discord and pain :

But this say I unto thee, if there be
some misunderstanding betwixt thy-
self and some other person, why should
ye fall foul of each other?

Rather shouldst thou not hold converse
with him in friendship, and love him?

But if he still be at daggers-drawn with
thee, and fail to return thy love,

Then let the matter get out of thy mind,
yea, think thou not of it at all,

And, altogether forgetting it, seek refuge with the Lord, and fix thy mind wholly upon Him.

For why hath it been said that one must love all, but only because the Lord, verily, abideth in all?

And if the wicked one turneth his face away from thee and consenteth not to hold friendly converse with thee,

Thou shouldst, none the less, love him at a distance, and, if need there be, bow down unto him at a distance,

For doth not the Lord abide in him also?

And why shouldst thou squander and spend fruitlessly the substance of thy mind which thou seekest to fix wholly unto the Lord,

Whom if thou attainest, thou, verily, attainest All?

And is it not great foolishness if one seek but to gain a part only, although the whole also be attainable?

146.

SAGACITY.

A certain man desireth exceedingly to acquire immense riches;

And he also ardently desireth a long life together with the blessing of having heirs unto himself.

And he fervently and ceaselessly prayeth unto the Lord for these three things;

And the Lord, pitying, appeareth unto him and sayeth, Verily, one boon, and one only, shall I grant unto thee, O suppliant.

And the man asketh, O Lord, in Thine Infinite Mercy, grant me only this that, all my days, I eat my food out of plates and cups of gold with children, grandchildren and grandchildren's children all around me!

Verily, an astute man is he, and his discernment is keen :

And he asketh for one boon, but he gaineth three boons.

Even so, disciple, be sagacious and ponder well.—Yea, seek only to attain the Lord;

For, verily, if thou attainest Him, thou attainest all that thou desirest.

147.

THE VISIBLE-INVISIBLE LORD.

Verily, I say unto you, it is quite becoming to have faith in the Invisible Lord;

And it is proper also to have faith in the Lord that is visible :

Yea, do I not behold Him even in the harlot, even in the common woman of the town ?

And I say, Mother, Thou art even in the whore !

Adoration unto Thee !

And I say, may ye have faith in the Visible as well as in the Invisible,

For who can tell when and in what form the Lord will make Himself manifest unto you ?

148.

FOOLISHNESS.

How foolish, alas, is man !

He readeth the scriptures a little,—a little of this, a little of that, and he thinketh, Aha, know I not everything?

And, verily, I say unto you, he is like unto the ant that creepeth to the foot of a mountain of sugar,

And filleth its belly with one little grain of sugar, and then creepeth back home, holding with great difficulty, another grain of sugar in its mouth,

Exclaiming, How delicious! when next I come, I shall take back the whole mountain with me!

149.

BEWARE OF THE STRANGE WOMAN.

Beware, O pupil, I say, beware of the strange woman;

Beware of her honeyed words and wily ways;

For, verily, she eateth up thy substance,—

Yea, she devoureth thy very life;—

Keep, therefore, aloof from her if thou truly desirest union with the Lord.

150.

THE SUPERIOR DEVOTEE.

Verily, I say unto you, there be persons that commence searching after the Lord even from their infancy :

And they, verily, cry for the Lord even as they cry for the mother,

And such be of a class altogether separate.

They go not near a strange woman lest the right attitude of the mind be perverted, lest the mind itself walk awry,

And lest degradation come unto them and abide :

And these, verily, I say unto you, be of a high and superior order,

And never a speck polluteth their purity.

151.

IMPOSITION OF FEMALITY CONQUERETH:
THE LOWER NATURE.

How thou mayest conquer the senses, thou askest, how thou mayest subdue the lust of the flesh ?

And I say unto thee, the sincere and earnest student verily imposeth femality on his own self, and so overcometh the lower nature.

He adorneth his body with ornaments like unto a woman, and arrayeth himself in female attire,

And thus he is enabled to overcome the male nature that persisteth in himself.

And if it so happen that he hath taken unto himself a wife,

The wife, verily, becometh a sister unto him;

And, husband and wife, both are handmaidens unto the Mother of All.

152.

BEWARE OF THE STRANGE WOMAN.

Beware of the strange woman during the first stages of thy devotion and practice, O disciple,

And keep thyself afar off from her.—

Yea, go not too near her even if she be a devotee, a pious woman :

For when thou climbest up the stairway
on to the roof, thou hast to be careful how
thou swayest too much to the left or too
much to the right, lest thou fall;

And if thou art feeble, verily, thou
must hold on to a support to prop and
sustain thy weakness.

But the man that hath perfected him-
self, O disciple, his case is altogether
different.

For he hath seen the Lord, he hath been
enlightened with His Light,

And what hath he now to shun, to be
afraid of?

He hath reached on to the roof now,
and he may now even dance and caper
about in perfect safety,

Which he could not while he was walk-
ing up the stairway.

And behold, he no more hath to shun
that which, while coming up, he had care-
fully to refrain from :

And the roof, he findeth, is of the same
brick and mortar as the stairway.

Even so, my son, he that attaineth per-

fection and beholdeth the Lord and His Glory,

He, verily, beholdeth the Divine Mother in the woman he had to avoid in the early days of his practice and devotion,

And now he worshipping her with joy as the Mother, and what hath he to fear?

Therefore, I say unto thee, first make thyself perfect, and then do as thou likest.

153.

THE GROSS AND THE SUBTLE BODIES.

When the soul, disciple, abideth in the physical body, the body made up of food and drink,

It goeth outward, cognizing gross objects, and is attracted to the physical plane.

Within is the subtile body composed of the desire-body, the lower mind-body and the higher,

And in this also the soul abideth.

Next, still more within, is the causal body, the body of bliss, and the soul, when

it dwelleth in this body, knoweth naught but bliss.

And then, going deeper still, into the inmost recesses of Being, the mind is lost in the Mind, the Great Root Cause,

Whence no intelligence cometh forth, whence no tidings are received.

And this, verily, is the inward state, the innermost chamber of the heart,

Of which it hath been said, close fast the gates and come within, for no stranger cometh here.

154.

THE BODIES AND THE FLAME OF THE LAMP.

The earnest and sincere student compareth his bodies with the flame of the lamp :

And thus he thinketh :

The outermost part which is red is the gross body ;

The white flame which is within it is, verily, the subtile body ;

And the inner-most part which appeareth unto the eye as dark is the causal body.

Thus, disciple, do thou also think and ponder.

155.

WHEN THE MIND IS CONCENTRATED.

The body, verily, becometh inert as a block of wood, O disciple, when the mind is truly concentrated,

Yea, even birds think it to be inanimate, for lo, they perch on the head and have no fear.

156.

MEDITATION.

Verily, O disciple, the mind can be fixed in meditation even while the eye seeth, even while the mouth speaketh;

As, when one that is afflicted with tooth-ache, seeth with his eyes and converseth with his mouth,

Even while his mind intensely broodeth on the throbbing and agonising pain.

157.

* EARNESTNESS.

Thou hast first to churn the milk, O disciple, if thou desirest to taste of the butter :

And it serveth not thy purpose if, sitting in idleness, thou sayest, Lo, the butter is in the milk, yea, the butter is in the milk :

Even so, how canst thou find the Lord my son, by merely uttering the words, God is, God is ?

Be thou, therefore, up and doing in right earnest, and ply thy task,

Yea, walk the path and suffer not the grass to grow under thy feet till thou hast reached the goal.

158.

THE LORD AND HIS POWER ARE THE SAME.

Verily, verily, I say unto you, the Lord and His Power are One and the Same :

And when He acteth not, He is God Unknowable; and when He acteth, that

is, manifesteth, He becometh the Power,
the Father, the Mother :

For, doth not a man remain the same
when he weareth an apparel,

As when he bareth his body completely ?

And, verily, I say unto you, all names
and forms arise but out of the Sufficiency
of the Lord.

159.

KNOWLEDGE AND IGNORANCE.

And what is True knowledge, thou
askest, O Disciple ?

Verily, I say unto thee, It is Faith,
earnest, sincere, devout, discerning and
seeing Faith, that the Lord doeth and be-
cometh all this ;

That He only is thine own; yea, He,
verily, and no one else ;

That all outward and visible and all
inward and invisible properties are His,

That houses, wealth, friends, family,
children and all belong but to Him.

And the notion, that is, illusion, that

this outward and little self, is the doer, and to it belong all this,—verily, this, and, naught else, is ignorance, for what else can ignorance be?

160.

NONE BUT THE LORD IS THINE OWN.

There lived a great Teacher and his disciple.

And one day the disciple sayeth to his Master : Verily, O Master, my mother and my wife are really mine own :

For do they not love me affectionately and tenderly, and am I not dear unto them, precious as the apple of the eye?

And behold, how it becometh all dark unto them whenever it so happeneth that I am, for some little time even, absent from their sight!

And the Master sayeth, Nay, thou art mistaken, my son, and I will show it unto thee.

And he giveth him a pill saying, Go home and swallow it and then lie down as if to sleep,

And soon thou shalt be as one dead, and thou shalt know and hear all that goeth on around thee,

And I also shall be with thee.

And the disciple goeth home and, swallowing the pill, lieth down to sleep.

And lo, to all appearance he dieth, and there are weeping and wailing and loud lamentations in the house; and, presently, the Master also arriveth in the guise of a physician :

Weep not, dear lady, he sayeth to the mother, for, verily, thy son liveth, and he shall rise up again if somebody whom he knoweth to be his own will swallow this pill;

And here thou art, his own dear mother, and thou, too, art here, his own dear wife,

And surely, surely, either of ye can do as I say, and help me to bring the dead man to life;

But take warning, I say, that the one that swalloweth the pill dieth, and he that is dead liveth again !

And the mother and the wife both cease

crying, and ponder and revolve the words of the seeming physician :

And the mother sayeth, Father, I have other sons and daughters also; and if, swallowing the pill, I die, who will look after them, who will take care of them,—alas, who will?

And the wife also maketh answer, Alas, alas, who will feed and clothe and wash these little helpless ones if I die?

For, verily, what fate ordained hath come to pass; but who will keep watch and ward over my little ones here when I am dead?

Now, the disciple, who is inwardly conscious of all that is happening around him, heareth and understandeth all that is passing :

And now he discerneth the truth, now he understandeth full well how it is that, really, none else but the Lord can be his “own” :

And the Master calling him, he riseth as one from sleep, and, abandoning mother, wife and all, goeth forth to follow Him.

Therefore, I say unto you, seek—seek union with the Lord, and learn to love Him only as your own,

For, verily, the world is but for a day, and there is nothing in it that is lasting and substantial.

161.

KNOWLEDGE AND LOVE COMPARED.

Mere passive discrimination cannot help thee in the finding of the Lord, O disciple :

Thou must yearn after Him and learn to love Him unceasingly in every thing, in every one ;

For, verily, I say unto you, mere knowledge of Him is like unto the male, and hath access only to the ante-chamber of the House of the Lord :

But Love for Him is like unto the female, and hath free entry into the innermost apartments of the Palace of Light.

162.

ESTABLISHMENT IN THE TRUTH, FIRST.

Before than canst be perfect, O disciple, thy mind has to be firmly established in the Truth.

And the Truth is this, There existeth a living connection betwixt thy self and the Lord, thy Self.

And the man of the world, verily, must know that the Lord is his Master and that he is His servant :

And he must make his mind ever responsive to this attitude, seeing that it is so proper and becoming, knowing that it is so delightful.

163.

UNION THROUGH DEVOTION.

Before the Fire of True Knowledge can light up the inmost recesses of thy self, O disciple, thou must learn to love the Lord intensely :

And this very intensity of thy love, this active devotion, this ceaseless and ardent

yearning after Him, shall increase the thirst of thy soul;

And it will awaken in thee the Serpent Fire whose Light eateth up all the darkness within;

And Love groweth at last, Love so Vast and Immense, that the self is, as it were, overwhelmed by the Self,

And Love at last findeth the Lord, Love knoweth the Lord—to be Itself :

And this, verily, is union with the Lord through Devotion.

164.

UNION THROUGH ACTION.

Hard, I say unto thee, O disciple, very hard it is to obtain union with the Lord by means of actions, the union through Action :

For when, through action, perfection is reached, when the bud bursteth into bloom, power is also attained;

And then there groweth, verily, a consciousness of power, and this distracteth the mind :

Yea, it turneth the soul away from the one Eternal End.

165.

HOW LONG IS PRACTICE OF DEVOTION
NECESSARY?

How long is practice of devotion necessary, thou askest, O disciple?

And, verily, I say unto thee, practice is not necessary when devotion hath come to live in the mind unceasingly;

Yea, devotional practices are no longer required when the mere utterance of the Holy Name bringeth tears into the eyes and maketh the hairs of the body stand on end.

For when the fruit cometh forth, the petals wither away.

166.

WORK CEASETH WHEN THE LORD IS FOUND.

Behold, when a child cometh to live in the womb of the daughter-in-law of the house,

The mother-in-law abateth her task,
and maketh her household works and
duties lighter and lighter,

And work for her ceaseth entirely when
the time for childbirth is ripe.

And then, afterwards, she doeth no
work but attending to the baby of her
heart :

Even so all work ceaseth for the devotee
when he hath found his Beloved.

167.

HEEDFUL EARNESTNESS.

Awake, arise and gird up thy loins, O
disciple.

Make thy dispassion acute and impe-
tuous :

Be not as one that hath no strength in
him.

And let thy efforts be unceasing; yea,
rise up every time that thou fallest, and
go on with thy work.

And thou askest, why ardency and
eagerness come not ?

Alas, it is because thy heart still cherisheth worldly desires and ambitions.

Behold the husbandman, watering his plot from morning till evening, findeth at last that all the water hath been passing through fissures and holes, and not a drop of it hath reached his crop.

Even so, my son, all thy service and adoration, all thy prayers and fastings, flow into the rents of thy desires, and thy soul is left dry and unwatered.

THE MIND COMPARED TO THE BENT FISHING-ROD.

Behold the tall and erect bamboo set on the water's edge, and the top of it inclineth to the water, for it hath been bent and fixed for the hooking of fish.

Even so thy mind, pupil, inclineth to the world, for it desireth desires :

And, like the bamboo, when set free, it springeth back tall and erect, and pointeth upward to the sky.

169.

THE MIND, THE NEEDLE OF THE BEAM AND
THE FLAME OF THE LAMP.

Behold, the needle of the beam inclineth always to the weightier' seal

Even so, disciple, the mind inclineth to the world, weighted with greed and lust, and from union falleth away.

Mark the flame of the lamp : how the slightest breath of wind maketh it to flicker and tremble

And, verily, the mind, in communion with the Lord, becometh as the flame of a lamp in a windless place and gloweth steadily.

170.

ONE-POINTEDNESS. •

Verily, if thou desirest to accomplish thy purpose, O disciple, thou must bring together all the fragments of thy mind,

Thou must call together all the parts of it that stray north and east and west and south.

And if thou demandest full measure,
thou must also pay the full price.

For the slightest hitch hindereth union,
even as the slightest flaw in the wire impedeth the message.

171.

ATTAINMENT OF BLISS THAT NEVER FADES.

Saith a pupil :

I am a man of the world, O Master ;
point out to me, I pray thee, the
way to bliss and happiness that never
fade.

Saith the Master :

Remain thou, then, a man of the world,
O disciple : it mattereth not.

But do'thou perform all actions that
fall to thy lot as unto the Lord, and not
unto the self, and content thee with com-
mitting the fruits thereof into His Hands.

Desire nothing save what bringeth thee
nearer unto the Self, and pray for the
enlightenment of Love,—

Yea, pray for Love, solicit Love, press

the Mother for Love and Devotion, clamour for Love :

For, verily, verily, the Mother is thy Mother in truth and not Mother in name only.

172.

WHY THE MOTHER COMETH NOT.

Behold how the babe is well pleased and content with a red and glittering sucker :

How he toyeth with it and smileth, how he eyeth it and sucketh it and smileth again and again.

While the mother tarrieth away seeing that the little child disporteth peaceful and content.

And lo, after a while, the baby throweth the glittering sucker away, and crieth :

And the mother cometh anon, leaving all other work aside, and taketh up her fondling to her breast :

Even so, O disciple, as long as thou choosest to remain content with the gew-

gaws of the world, the Mother cometh not unto thee.

173.

THE HEEDLESSNESS OF MAN.

Behold, the grain-dealer hath large repertories of grains in his house,

And he deviseth a means to protect these from the depredation of the swarming mice :

He layeth a platter of sweet morsels and savoury bits in a corner on the floor ;

And the sweet smell and the savour draw the mice together ;

And they nibble and gnaw at the morsels and bits, and run back into their holes at the slightest noise ;

And then, one by one, they come out to gnaw and nibble again, until the morning, and the large repertories are saved.

Even so, O disciple, the mind of man flieth to the sweet and savoury morsels and bits, the passing knick-knacks of the world, the toys of illusion ;—

Alas, he payeth no heed to the Reality,
he careth not to fill himself with the Sub-
stance of the Lord.

174.

HEED NOT THE WORDS OF THE FLATTERER.

Pay no heed, disciple, to the speech of
the flatterer, the honied words of the sy-
cophant,

For flatterers and toad-eaters come
unto the man of wealth as vultures flock
around a carcase.

And, verily, the rich man of the world
hath in him no pith and substance :

Yea, he is as a basket of filth !

My lord, thou art a benefactor indeed,
say his admirers; thou art a sage and a
holy man, verily !

And lo, their fair speeches puff him up
with pride, and he flieth into exaltation
and leapeth up as the straight bamboo :

Alas, alas, that he should keep company
with flattering priests and divines and
listen unto their honied words !

175.

THE WORLDLING IS A SLAVE.

Verily, the worldling is, first, a slave unto lust;

And, secondly, he is a slave unto greed;

And, thirdly, he is a slave unto his office master :

How, then, alas, can there be any pith and substance in him ?

176.

EMPTINESS OF ALL OUTWARD ACTIONS.

What is there in all these, O my son, that thou shouldst wish to be a leader and a mediator ?

The so-called benefactions, the so-called doing of good to the world, hast thou not had enough of them ?

Fix thou thy mind unto the Holy Feet of the Lord; for if thou attainest unto Him, thou attainest unto all these also.

Before all else, therefore, direct thou the efforts of thy mind toward the Lord

thy Master, yea, cleave to Him with the whole interior of thy heart.

177.

BE MAD FOR THE LORD.

Be mad with Love for the Lord, disciple, for only so, verily, shalt thou attain true and real sanity.

178.

THE LIFE IS THE LORD.

They say, alas, that excessive thinking on God derangeth the wits and addleth the head.

But, I say unto you, can contemplation of the Life produce death?

For, verily, the Lord is the Eternal Fountain of Life and Knowledge,

And all sensation cometh from Him, all life proceedeth from the Life—

And, the Life is the Lord.

But excessive thinking of material objects certainly maketh the head giddy :

And one loseth the outward senses only when one is lost in the contemplation of God.

179.

THE DIRECT VOICE OF GOD.

Verily, the direct voice of God cannot be heard in this iron-age.

But the Lord sometimes speaketh through the mouth of the little child, and through the mouth of the lunatic.

180.

WHAT CAN MAN DO ?

Verily, I say unto you, man hath no power to become a saviour of his fellows but by the Grace of God ;

And it is through His Grace only that the accumulated sin and ignorance of ages disappear in a moment,

Even as a room that hath been dark for thousands and thousands of years becometh lighted as soon as a light is brought into it.

Alas, what can man do? He can but speak out what he hath to say; but the issue lieth in the Lord's Hands :

Lo, I have urged my points, sayeth the pleader to his client, and the decision now resteth with the judge.

181.

THE PATH OF DEVOTION IS EASY TO TREAD.

Know ye what virtue is in its relation to what is called vice?

Verily, it is the Path; and it enjoineth alms-giving, offering of oblations to the departed, feeding the poor and other actions of a like nature.

But hard it is, very hard, O disciple, to tread the path of virtue and to perform actions without desiring the fruits thereof :

And it is because of this that they say, Better is the path of devotion.

Behold, there was a certain rich man.

And one day he feasteth a large number of people at his house in honour of departed ancestors :

And a butcher cometh along that way, and he hath with him a cow which he intendeth to kill for its meat;

And the cow is intractable, and the butcher* is sore fatigued with the toil of driving and dragging it along.

And when he cometh near the rich man's house, he museth within himself, Ah, let me rest myself here a little while and have some refreshment also while I rest.

And, they give unto him to eat.

And when he is restored and refreshed, he goeth on his way taking along the cow with him.

And lo, when he killeth the cow, the rich man also hath a share of the sin of killing it.

Therefore, I say unto you, the path of devotion is easier than the path of action.

182.

UNCEASING EXERTION.

If thou wishest to get at a pot of gold buried deep underground, thou must dig for it and labour hard, O disciple.—

Yea, thou must sweat and strain every nerve and muscle,

And thou must go on digging—digging, till thy pickaxe striketh the pot :

And then, verily, joy and gladness come unto thee with the clinking sound, and thy happiness increaseth as the sound becometh more and more distinct.

Therefore I say unto thee, thou must make unceasing exertion if thou desirest attainment.

Go on preparing and qualifying thyself, and, by and by, thou shalt attain Bliss.

183.

GOD IN MAN.

Verily, God disporteth Himself in the form of man :*

And if the image of clay or stone suffice as a medium for His worship, why should not the living form of man ?

184.

HOW DEVOTION DISCERNETH GOD.

Behold, how the rubbing of one piece of wood against another bringeth forth fire :

Even so, disciple, intense devotion maketh God discernible even in the human form.

And, verily, the devotee that is mad with Love for the Lord discovereth Him, beholdeth Him, even in the tree and in the grass :

And, seeing the tree, he exclaimeth, Lo, how he standeth mute and immovable, in contemplation of God !

And, seeing the grass, he saith, Lo, how the thrilling touch of the Deity maketh the earth's hair stand on end for joy ineffable !

185.

* THE POWER OF THOUGHT.

Verily, I say unto you, the Thinker, by his thought, transformeth himself into the object of his thought,

And by thinking of God he acquireth the substance of God.

186.

FIX BAYONET—CHARGE !

Verily thou canst not obtain a vision of the Lord until thou hast gathered together all the scattered fragments of thy mind, disciple.

Behold the earnest devotee on the Path : he looketh neither to the left nor to the right—

But incessantly he presseth onward like the soldier that chargeth with fixed bayonet.

187.

I-NESS AND MY-NESS.

These, verily, be not censurable, O disciple,—the I-ness and My-ness of devotion,

The I-ness and My-ness of Wisdom and the I-ness and My-ness of the little child.

For the devotee that hath attained illumination, preserveth his I-ness for the teaching of mankind.

And the I-ness of the little child hath no limit, for he standeth and moveth beyond the qualities :

Lo, one moment he becometh angry, and the next moment his anger ceaseth altogether ;

Lo, now he buildeth to himself a house of cards with much labour, and, soon after, forgetteth all about it !

Lo, now he loveth his playmates so dearly, and soon after he thinketh no more of them !

And hard, very hard it is, my son, to efface this I-ness entirely :

And as it goeth not away, let it remain as the " I," of the servant, the " I " of the devotee :

And this " I," verily, is as the jar immersed in the ocean, and there is water within and without :

And still the^{*} separateness remaineth and will remain as long as the vessel continueth to be :

But it is another matter when the jar
is broken and ceaseth to be,

For then the drop is lost in the ocean,
and the ocean mergeth into the drop.

188.

THE POLLUTED MIND CANNOT COMPRE-
HEND THE LORD.

Verily, I say unto you, the mind that is
polluted by the enjoyments of the flesh,

That mind comprehendeth not the
Deity, and very hard it is to make it pure
again :

For the stink of the garlic persisteth in
the cup in which its juice hath been kept,

And goeth not, and still remaineth,
though it be scoured a hundred times or
more.

Ah, how can fresh milk be poured with-
out fear of spoiling it into an earthen pot
in which curds have been kept ?

Ah, how can the worshipper offer unto
the Deity a mango that hath been pecked
and part-eaten by a crow ?

189.

FRIVOLITY CEASETH WHEN THE LORD
IS SEEN.

Behold the audience at the theatre when the curtain hath not yet risen and the performance hath not begun :

How much prattle there goeth on among them, and how they all talk about all matters concerning the everyday world :

And lo, after a while, the curtain is up, and all talk ceaseth at once.

And all eyes, all ears are now turned to the performance itself :

And when after long intervals any one speaketh to his neighbour,

He speaketh only of some matter relating to the play and of nothing else :

Even so, O disciple, all vain and frivolous talk are unpleasant to him that hath seen the Lord and is immersed in His Joy.

190.

FEW KEN THE LORD WHEN HE COMETH
TO TEACH.

Verily, I say unto you, it is given unto
few to be able to make out the Lord

When He descendeth among men to
teach and to point out the way.

191.

WANTED—CONSTANCY AND ONE-
POINTEDNESS.

Rarely, alas, hath the man of the world
time to turn his mind to the Lord.

There is a certain man, and he looketh
about for a competent person to read to
him the Scriptures of his religion;

And a friend sayeth unto him, Verily, I
know of such a one, but he hath no leisure,

For he hath much work to do on his
farm, and hath his fields to till and to
plough :

And the man that is in search of a
reader, sayeth, Verily, verily, O friend,

I seek not a reader that tilleth and plougheth, but a reader that readeth the Scriptures.

192.

FIRST UNDERSTAND—THEN TEACH.

There is a certain learned man, a reciter of the Holy Scriptures, and daily he reciteth before the king;

And everyday when the recital is over, he sayeth to the king, O king, hast thou understood?

And the king sayeth in reply, Verily, O learned one, do thou first understand!

And, returning home, he daily pondereth the words of the king,

And, being a devotee and a lover of the Lord, he realizeth their signification at last:

And then he goeth no more to recite the Scriptures before the king.

And sendeth word to him saying, Now have I understood, O king.

And he relinquisheth the world and cometh a recluse.

193.

PURITY ALONE COMPREHENDETH THE LORD.

Verily, verily, I say unto you, pure and intense Love for the Lord cometh not but to the pure mind in a pure body.

194.

HATE NOT THE SINNER.

Verily, it is not meet, O disciple, that thou shouldst hate the sinner, as he is called, the man that giveth himself up entirely to the world and its gross pleasures and occupations :

And if thou desirest to make a just and true estimate of him, verily, thou shouldst call Wisdom and True Knowledge to thy help :

For the Lord Himself hath become everybody and everything thou seest around thee ;

And His Substance abideth the same in the pure and chaste lady of the household as in the fallen woman, the common harlot.

195.

ALAS FOR THE WORLDLING !

Alas, alas, that so many should there be that run after vain and worthless things !

Alas, that these should be so unwilling to give up lust and greed !

Alas, that the frail charms of woman should fascinate them, the glamour of wealth overpower them !

Ah, verily, verily, they know not, they understand not the Beauty and the Power of the Lord !

196.

BETTER DEATH THAN SLAVERY.

I had rather hear, O disciple, that thou hast immolated thyself for the sake of the Lord,

Than that thou servest another for the sake of thy belly !

197.

I CAME TO THE KING—NOT TO A BEGGAR.
LIKE MYSELF !

During the reign of a certain king,
there lived a hermit in a forest close to
the city.

And people flocked to him in thousands
to hear him speak of God.

And one day he thinketh in his mind,
Lo, so many guests daily come to my hut,

And I have not wherewithal to feed
them, I have no houses to lodge them.

And he goeth to the palace to ask money
of the king.

And the king welcometh him, saying,
Lucky indeed are we, O father, that thou
hast graced us with thy holy visit !

I pray thee, wait for a little while, while
I say my prayers, and presently I shall
be at thy disposal.

And the king sayeth his prayers, and
the hermit heareth what he sayeth unto
the Lord :

Give unto us, I pray Thee, O Heavenly
Father, grant unto us health and wealth

and power, give unto us ever more and more riches, ever more and more money !

And the hermit hearing this riseth to depart.

But the king hath now finished his prayers, and he stoppeth him, saying, Why dost thou go away, holy father, without saying that which thou didst come to me to say ?

Verily, O king, sayeth the hermit, I came to the King and not to a beggar like myself !

198.

THE WORLD IS AGREEABLE TO THE WORLDLING, NOT TO THE PURE.

Verily, the din and clangour of the world are not agreeable to him whose mind is filled with the quality of Light, the White quality :

As, when thunder roareth overhead, the peals affect not the heavy things in the house, but the windows rattle and shake.

199.

SIMPLY HOLD WITH THE LORD.

Verily, the world is a pitfall to the beginner, a veritable wilderness to the inexperienced student.

But he that holdeth on to the Lord as his Sole Support, hath naught to fear from it :

And to him it becometh even as a hall of pleasures, for he careth not at all for it, and eateth and drinketh and is merry.

Behold the Adepts, the Masters of old : how they enjoyed its pleasures, how they basked in its sunshine,

And yet, how they skilfully avoided its torments and tortures and glooms !

Therefore, I say unto thee, Fear not, despair not, but simply hold with the Lord !

And if it be a wilderness of thorns, what then ?

Put on thy shoes and—Forward ! The skilful and expert player hath nothing to fear anywhere and anywhen.

200.

TELL ME, THOU, THE TRUTH !

Wrangling and discussion, verily, can never be congenial to the mind of the earnest and sincere devotee :

And when dissension ariseth, within or without, he weepeth and crieth to the Mother,—

Saying, This one sayeth thus, and that one speaketh differently, O my Mother,—

Tell me, Thou, the Truth !

201.

LOVE.

That love is one-sided, O disciple, which proceedeth not from both the lover and the beloved :

As, verily, the duck needeth the water, but the water standeth not in need of the duck.

And the common love of the world careth not for the well-being of the beloved, and it needeth happiness for itself alone :

But, Come, let us both enjoy and let us both be happy!—this is love proper and balanced.

And the Love that sayeth to the Beloved, Be Thou Happy! I care not for myself—this is Love indeed, Love of the highest order, verily.

202.

THE “ I ” OF IGNORANCE—THE “ I ” OF KNOWLEDGE.

Lo, how he holdeth his head high, how he looketh big,—the man that only reasoneth and argueth concerning True Knowledge, that is, Light!

But, verily, arrogance and high notions vanish when the Light of True Knowledge shineth in the heart.

And, O disciple, True Knowledge illumineth not until the super-conscious state hath been reached, until unity with the Lord hath been felt.

For where is the shadow of the observer when the sun hath reached the zenith?

Even so, when True Knowledge hath

been attained, " I," the shadow, disappeareth entirely.

And if, thereafter, some faint semblance of the " I," the self, persisteth,

That " I," verily, is not of ignorance but of Knowledge,—

It is the " I " of the servant, the " I " of the devotee.

203.

KNOWLEDGE—DEVOTION.

Verily, I say unto you, Knowledge and Devotion, both, lead but to the Lord.

And the man of Knowledge, the man of Devotion, each beholdeth Him from his own standpoint :

One seeth Him as Light,
The other feeleth Him as Love.

204.

REALITY—UNREALITY.

Saith the pupil :

Say, O Master, how it can be that God is the only Truth, the one Reality,

But that His Creation is unreal?

Saith the Master :

Thou hast said well, O disciple,

For, verily, it is good to say, The Lord
is the Master, and I am His servant. .

And, as long as this body seemeth to
be real,

As long as the idea of " I " and
" Thou " persisteth in the mind,

So long, verily, relation with the Lord
as between Master and servant is the
one that is seemly and becoming,

And the thought of unity with Him,
the thought that " I am He," is improper,
*

Yea, it is mere fancy, mere conceit, and
nothing else.

And the view of a room which one ob-
taineth from one side of it is as correct
as the view that is obtained from its
centre.

205.

FROM WITHOUT, WITHIN, AND
VICE-VERSA.

Verily, when from without he proceed-

eth within, the pupil faileth to comprehend the way of the Lord :

But it all cometh to be known and understood by him as he goeth from within, outward,

As one, stripping, layer after layer, the bark of the plantain tree, cometh to the pith at last,

And then he findeth that the bark is one thing, and the pith another,

And yet, this also becometh to him evident, at last,

That the bark is of the pith as the pith also is of the bark.

And then he knoweth and understandeth that the Lord Himself becometh these four and twenty elements;

That, verily, the Lord Himself becometh Man,

206.

THREE KINDS OF DEVOTEES.

There are three kinds of devotees in the world, disciple : the good, the indifferent and the inferior.

The inferior devotee sayeth, Lo, yonder is God :

And he thinketh of the Lord as separate from His creation.

The indifferent devotee sayeth, the Lord is within : he seeth Him as abiding in his heart.

And the good devotee findeth the Lord everywhere : above, around, below, within,—

Yea, to him, everywhere and everything teemeth with the Lord.

207.

OF DISCIPLES.

Verily, I say unto you, the Master giveth instruction to his disciples,* to each according to his taste, to each according to his capacity of comprehension :

For each man hath his own taste which is peculiar unto himself,—

As to one man the soup of fish suiteth well, while another delighteth in eating fried fish,

And a third preferreth fish cooked with tamarinds.

And each man, likewise, hath his own capacities :

And the master, accordingly, first teacheth his pupil to shoot at a broad mark ;

And then he teacheth him to shoot at a small mark, and, at last, to shoot at a flying bird.

208.

OF KNOWLEDGE.

“ The fuel containeth fire.”

This knowledge, verily, is simple and small knowledge.

But the knowledge together with the craft and the power of cooking food with it and of giving nourishment to the body by the eating of the food,

This, verily, is the greater, the larger knowledge.

209.

IGNORANCE AND KNOWLEDGE, BOTH
MUST GO.

Verily, ignorance and knowledge, both thou must throw away if thou desirest to reach the goal, O disciple.

As when a thorn hath entered the sole of one's foot, one hath to procure another thorn with which to remove the one that is in the sole;

And when the embedded thorn hath been taken out, one throweth away both it and the other one that was procured.

Even so, disciple, when ignorance hath been removed by means of knowledge, knowledge also hath to be thrown away :

For lo, then cometh the Greater Knowledge, Peace !

210.

THE WORLD LIKENED TO THE ACETIC
SOUR-BALL.

Desist from all talk concerning the world and its ways, O disciple,

And let not one word come out of thy mouth that pertaineth not to the Lord :

Yea, flee from the congregations of wordly men,

For, hast thou not lived in the world long enough to realize that it is all an empty show,

That the Lord is the only Reality, and that all else is nothing?

And that, verily, the world is like unto the acetic Sour-ball, all stone and skin,

And which, eaten, setteth the teeth on edge, and, at last, induceth colic.

211.

THE WORLD LIKE A MIXTURE OF SAND AND SUGAR.

Verily, O disciple, this world is like unto sand and sugar mixed together.

Be thou as the ant, therefore, and, collecting the sugar only, leave aside the grains of sand.

So set thou apart a lone place for contemplation of the Lord, and for meditation :

For only meditation enableth one to pick up the grains of sugar and leave aside the sands.

212.

IS THERE REBIRTH AFTER DEATH?

Saith the disciple :

Is there rebirth after death, O Master ?

Saith the Master :

Put thy question to the Lord, disciple,

And, verily, He will tell thee all about it if He will.

For, if thou wishest to know how many houses and mansions the rich man possesseth. and how much money he hath in the banks,

Thou must. first, make the acquaintance of the rich man himself,

And he will tell thee all that thou desirest to know about him and his :

Even so, find thou the Lord first : for it is not well that thou shouldst seek to know of these things before that.

213.

HOW THE WORLDLING COULD BE FREED
FROM SINS.

Man is but a sinner, O Master, saith
the disciple,

And many be the impious and wicked
acts that he committeth in the world :

How then, alas, can he ever hope to find
the Lord ?

Yea, disciple, thou sayest well, answer-
eth the Master :

But before it be time for him to leave
the physical body, man may, if he list,
practise devotion unto the Lord.

How then could sin touch him if, prac-
tising devotion, he departed this life ?

For though it verily be the very nature
of the elephant that he soileth his body
immediately after a bath,

Yet spruce and tidy he remaineth per-
force, if his keeper stalleth him after
washing.

214.

THE WORDLING—AND THE DEVOTEE.

Tell me, O Master of Compassion,
asketh the disciple, tell me, why doth the
mind soar high at one time, and then,
anon, it stoopeth low?

Sometimes high, sometimes low, verily,
O disciple, this is the way of the world,
saith the Master in reply :

And devotion, now it wellet up in the
heart, and now it ebbeth away.

And of this rise and fall, I say unto
thee, the causes are the lust and the greed
that abide in the world.

Behold, the fly sitteth now on sweat-
meats, and now on filth and dung;—

Even so the mind of the worldly man
turneth to the Lord at one time,

And soon after it hankereth after
creature-comforts and earthly consolations.

But the mind of the devotee who hath
relinquished the world is always fixed
unto the Lord :

And ever earnest, ever sincere, he thinketh of naught, but the Lord :

And, verily, he is like unto the honey-bee that loveth to sit on flowers, only on flowers, my son.

215.

GENEROSITY AND STINGINESS.

Verily, I say unto you, it is only Lust and Greed that make the world what it is.

And men there be that hold money dear and precious as the blood of the heart :

And there be like unto them men that erect ridges all around their little plots of paddy-land to hold the water in :

And lo, the force of the current breaketh the ridges, and the plots become dry and empty and arid.—

But there be those also that erect not ridges on one side, and leave it open, paving the surface with cakes of turf :

And the water floweth in and out, de-

positing rich silt on the little plots and increasing the crop tenfold.—

And like unto these there be that put their wealth to good use, spending it in alms-givings and in the service of the Lord :

And, verily, they reap the rich harvests of their kind, noble and benevolent actions.

216.

THE WORTH OF WOMAN.

Verily, verily, I say unto you, no mortal man hath discrimination and judgment competent to conjecture the worth of woman,

To appraise her, and to pay the regard that is due unto her, until he hath seen the Lord, until his heart is enlightened with His Light. •

217.

THE WORTH OF WOMAN.

Know ye not that to the eye of the earnest and sincere devotee, Womanhood representeth the Motherhood that pervadeth the Universe?

218.

THE BODY BUT A FRAME OF
WICKERWORK.

Verily, to the eye of the Seer his body appeareth but as a frame of wickerwork protected with a covering,

And he knoweth the Power that abideth in it, the Ruler within that moveth it;

Or as a pumpkin devoid of core and of seeds, and of which the inside is empty and clean,

And no desire he knoweth, no attraction he feeleth, and is ever serene and joyful,

And, all, within and without, before him, there stretcheth the shoreless Ocean of Intelligence that is Bliss.

219.

KNOWLEDGE OF GOD THE ONLY
KNOWLEDGE.

Verily, verily, I say unto you, he only hath knowledge, he only knoweth that knoweth the Lord,

And he that knoweth Him not, he knoweth nothing, yea, he is blind and ignorant.

220.

IMAGE-WORSHIP.

Verily, verily, I say unto you, when one worshippeth the Lord in the form of an Image, he worshippeth not the image without,

But he worshippeth the Image within, the Image made of the stuff of the mind after the Image that is without.

221.

PRESUME NOT TO TEACH.

Who art thou, disciple, that thou shouldst presume to teach the world, saying, verily, it is not good to worship an idol or an image?

For, verily, I say unto you, it is ever only the Lord Himself that teacheth, the Lord that made the world, the Lord that made the sun and the moon;

The Lord that made man and all created things; Yea, He that ever findeth them,

every one, the wherewithal to satisfy hunger;

He that made father and mother and filled their breasts with affection and love—

Yea, it is He that ever hath taught, it is He that ever will teach the world!

And is He not Omniscient, doth He not know that the devotee calleth not unto the Idol or unto the Image, but unto Him only?

And, verily, verily, His worship even through an Idol or an Image pleaseth the Lord.

Presume not therefore, O disciple, to teach the world, but do thou try and teach thyself, do thou try and attain Knowledge and Devotion and Love.

222.

IMAGE-WORSHIP A NECESSITY.

Verily, I say unto you, the worship of the Lord even through an Idol, even through an Image, is sometimes a necessity:

For, hath He not Himself arranged it?—

Yea, He, to Whom belongeth all the Universe, even He, the Father, giveth everything unto His children,

And to each according to his capacity to hold and to contain, giveth He,—

Even as the mother giveth of food to each one of her children according to his stomach and inclination.

223.

HOW TO CONQUER RESTLESSNESS OF MIND.

How can the restless mind be fixed unto the Lord, thou askest, O disciple?

And verily, I say unto thee, it can be done by the constant utterance of His Holy Name and by incessantly dwelling on His Grace;

And by associating with the good and the holy sometimes, for an uninterrupted connection with the outward world draweth the mind away from the Lord;

And also sometimes, but regularly, by dwelling in a sequestered place, the world forgetting, by the world forgot.

For by these methods must thou safeguard thyself if thou wishest to grow in devotion, if thou desirest to enrich thyself with grace,

As the tree, when it is but a sapling, a little and a tender thing, requireth the protection of a fence lest cows and goats browse it away.

224.

MEDITATION.

Meditate upon the Lord with intentness in a secluded corner, or in the recesses of a forest, O disciple,

And try incessantly to discern the real from the unreal, realizing that the Lord only is Real, the Eternal Substance that endureth throughout;

And that all else is unreal, that is to say, uncertain and passing.

And as, pondering, discernment en-

lighteneth thee, do thou inwardly abandon all that thou findest to be unreal.

225.

HOW SAFELY TO LIVE IN THE WORLD.

Thou askest how thou mayest safely live in the world, disciple?

Hearken and remember :

Perform all actions that offer themselves to thee to be performed, but with thy mind wholly fixed unto the Lord.

Live with thy parents, with thy wife and children, and give thyself up to the rendering of all service unto them, and according to the measure that is due unto each, as if they were all thine own, thy "ownest own,"

Yet knowing and remembering all the while that the relation and connection between them and thyself are unreal, not lasting and permanent.

226.

LIVE LIKE THE TORTOISE.

Live in the world, disciple, even as the tortoise liveth in the water, but hath its

mind always dwelling upon the spot on shore where it hath lain its eggs :

Even so do thou perform all actions in the world, but keep thy mind ever fixed unto the Lord.

227.

TAKE NOT TO THE WORLD BEFORE
ENLIGHTENMENT HATH COME.

If thou takest to the world, disciple, before thou hast attained enlightenment and self-knowledge, before thou hast learnt to love the Lord,

Thy fetters will become tighter and tighter, and dangers and sorrows will overwhelm thee :

And the more thou thinkest of the world, the more thy fondness for it will grow.

228.

LEARN REVERENCE AND LOVE BEFORE
ENTERING THE WORLD.

Anoint thy palms with the oil of reverence and love before thou takest the world in thine hands,

Even as one, before he openeth a jack-fruit, must smear his hands with oil, lest the sticky milk of the rind clam and clog his fingers.

229.

REVERENCE COMETH IN SILENCE.

Verily, Reverence, that is, Love, cometh in silence and loneliness, even as milk setteth in repose;

And the curd yieldeth butter only if it be churned in a quiet place and in the early morning.

HOW THE MIND GAINETH AND LOSETH.

Behold, how the mind gaineth in reverence and dispassion when it dwelleth upon the Lord in silence and apart;

And lo, how it shrinketh and recedeth if the world maketh it captive,—the world where thoughts of lust and greed prevail.

231.

MIX NOT WITH THE WORLD BEFORE
ENLIGHTENMENT.

Verily, 'O disciple, the world is like unto water and the mind is like unto milk :

And if thou pourest the one into the other, both commingle and unite, and the mixture yieldeth not pure milk again.

But if thou settest the milk into curd and churnest it, thou canst get butter, verily,

And butter mixeth not with water but floateth on it.—

Even so, disciple, do thou secure, before all else, the butter of reverence and self-knowledge :

For so thy mind will not be commingled with the 'world and made one with it; but will aye remain separate and will float upon it.

232.

PRACTISE DISCRIMINATION.

Verily, it is urgent, O disciple, that

Thou shouldst ponder the vanities of the world always,

Trying always to realize that the Lord is the only Substance, the Truth.

Ah, what is money? It procureth thee food, drink and raiment, and buildeth thee a house to live in for a little while :

But never, never can it take thee unto the Lord :

And, verily, money therefore cannot be the end and aim of life :

And thus is discrimination practised.

Ponder, thou, therefore, thus :

Money is naught, and what is there in the body of a beautiful woman that it should attract one so much?

Surely, surely, it is naught but bone and flesh and fat; and it is filled with all sorts of filth and impurities always :

Alas, why should man love to dwell inwardly on such a body, forgetting the Lord, the Beautiful Dweller within?

233.

WHO CRIETH FOR THE LORD?

Verily, man sheddeth cupfuls of tears
for wife and child;

And lo, for money, his tears inundate
the world!

But alas! who crieth for the Lord?

234.

LOVE.

The love of the worldling for his
money; the mother's love for her child;
and the love the chaste wife beareth unto
her husband;

All these together do thou acquire, O
disciple, and unite them in thine heart,

And pour the whole on to the Feet of
the Lord, if thou desirest to reach unto
Him.

235.

SHUN THE WICKED.

The Lord, verily, abideth in all, in the
good and also in the wicked:

But while everybody delighteth in associating with the good, the wicked are shunned even from a distance :

And who embraceth the tiger, even though the Lord be in him also ?

236.

RENDER HONOUR UNTO ALL AS UNTO THE
LORD.

A Master taught his pupils :

Know and remember, my sons, that
ALL that existeth is the Lord, verily,

And, knowing and remembering this,
ye shall always render honour unto all.

And one day, after this, one of the disciples hath occasion to go out of the hermitage of the master, abroad,•

And as he ^{*}goeth along on his way, he heareth a great tumult and shouting, and some one crieth out loudly :

Be off, be off, all ye that be on the road,
for lo, a mad elephant cometh along !

And the disciple, pausing, museth within himself, Why, the Lord abideth in

me, and the Lord abideth in the elephant also :

Why should I be off? Why should I run away?

And he standeth his ground.

And the elephant coming nearer, the driver who sitteth on his neck, shouteth out to him, Begone!

But the disciple moveth not, and the elephant, coming up to him, dasheth him aside with his trunk :

And he is sore hurt, and they bear him, as one dead, to the hermitage where he recovereth after a while, and reporteth to the Master all that hath happened :

And the master sayeth unto him :

Verily, O disciple, the Lord is in thee and in the elephant also,

And, thinking so, thou didst not move away.

But why didst thou pay no heed to the warning of the Lord telling thee to be gone through the mouth of the driver?

237.

SHUN THE WICKED.

Verily, all water is the Lord, sayeth the Scripture.

But behold, some water is considered holy, and is used in worship at the altar;

And some water is used for drinking purposes, and is considered pure and wholesome;

And there is water also that is unfit for drinking, unpotable, unwholesome, though it may be good for washing clothes only;

And there is water again that is filthy, and not fit for the washing of clothes even, and may not be touched.

Even so there be in the world both saints and sinners, good men and wicked people, and the Lord abideth in them all.

And remember, my son, that whilst one may freely associate with the saint and the good man,

Is it not impossible to have outward dealings with the wicked, is it not dangerous even to talk to them?

And, verily, one must outwardly always keep aloof from such people.

238.

INJURE NOT NOR BE INJURED.

Verily, O disciple, thou shouldst not injure any one even if that one doeth harm unto thee :

But surely, if thou livest and movest in the world, if thou art a householder,

Thou must take all measures to make thyself feared and respected, lest the wicked molest and hinder thee :

And it is not fit and proper that thou shouldst harm one because thy mind feareth that one may do harm unto thee.

239.

HISS !—BUT STRIKE NOT !

There liveth a fierce and venomous snake in a hole in a corner of a certain field ; and the people thereabouts dread him very much.

And the cowherds that tend their cattle

near about the place are afraid even to pass by the spot where the snake dwelleth.

And lo, one day, a saint is travelling that way, and the cow-herd boys warn him, saying,

Father, go not that way, for a fierce snake liveth yonder, and he will bite thee unto death.

But the saint heedeth them not, but goeth on, and lo, the snake attacketh him, raising himself with hood expanded, ready to strike :

And at that instant the saint upraiseth his right hand and blesseth him,

And his power abasheth the snake, and he cowereth down to worship at his feet.

And the holy one, he giveth him to see, and initiateth the cobra into the mysteries of the Path, and, advising him to desist from doing any harm to any living being, departeth on his way.

And the cobra imposeth on himself the vow of harmlessness, and soon the news spreadeth around that the snake has lost his venom and the power to strike, and that he can do no harm any more ;

And, fearless, the cowherd boys go up to the snake, and play with him by holding him up by the tail;

And one day a wicked boy dasheth him to the ground, which bruiseeth him grievously,

And the poor snake creepeth into his hole and cometh not out by day any more for very fear.

Then one day, the saint, his Master, returning, passeth that way, and he calleth out to him, saying, Where art thou, my son? Come forth!

And the snake issueth forth from his hole at the call of his Master who, seeing his sorry condition, inquireth the cause of his miseries.

And the Master sayeth unto him :

Verily, my son, I told thee not to bite and injure any one : but I did not say unto thee, Do not hiss.

And thenceforward, the snake, taking the hint and following the advice of his Master, liveth in peace, happy and unmolested.

And

240.

DIVERSITY IN CREATION.

Various are the kinds of beings and animals, trees and plants, in this created universe, O disciple.

And some of them are good and some bad.

And among animals there are ferocious beasts also, such as the tiger and others.

And there are trees that bear fruits sweet as nectar, and there are trees that bring forth fruits that kill.

Even so, there are men both good and bad; and there are the Saint and the sinner, the devotee and the worldling.

241.

THE FOUR KINDS OF SOULS.

Four are the kinds of souls in this world, O disciple: the worldling, the freedom-desiring, the free and the perfect.

And the worldling liveth steeped and immersed in the mire of the world, forgetting the Lord entirely, thinking not of Him even by mistake.

And the freedom-desiring souls are those that struggle to be free, and some of them attain freedom while others fail to attain it in the present life :

And the free souls are those whom the lust and the greed of the world blind not, and blind not,

Who think not at all of matters pertaining to this world but constantly meditate upon the Lord.

And the perfect souls are those that descend into this world and live in it only to do good unto man, to teach and to point out the way.

242.

THE WORLD IS LIKE UNTO A POND.

Verily, this world is like unto a pond that is stocked with fish.

And a few fish there are in it that never come within the meshes of the net :

And these are like unto the perfect souls.

And many are the fish that get themselves entangled, and some of these struggle to escape, and of these, only some succeed in freeing themselves while the others fail.

And these are like unto the freedom-desiring souls in the world, and a few of them, one by one, leap right over the encircling net and fall plash on the other side and are free,

And the fisherman sayeth, Lo, what a large fish hath escaped !

But many are the fish that cannot escape, and most of them do not even desire to escape :

But going down to the bottom, within the fold of the net, they stick their heads into the mud joyfully, and think, Aha ! we are quite well !

And these know not that, anon, the fisherman will drag them up and throw them on the dry land :

And these, verily, are like unto the worldlings.

243.

THE WORLDLING.

Verily, the lust and the greed of the world bind the worldling hand and foot.

He thinketh that the things which this world provideth bring unto him comfort and enjoyment,

And he remaineth content, unshrinking and undismayed.

He knoweth not that he sitteth on thorns, that death approacheth him with rapid strides.

And when death is anear, the wife crieth, and sayeth to him, Alas, my husband, thou departest : and what provision hast thou made for me ?

And the worldling, even on his death bed, saveth and economizeth :

And he ordereth the attendants to lower the wick of the lamp if it flareth and glareth, saying, why waste ye the oil ?

And he findeth not time even to think of the Lord !

But when he hath leisure, lo, he talketh

rigmarole and balderdash and soweth the sand, saying, How can I be idle?

244.

FAITH.

Do thou but acquire Faith, O disciple,
and thy work is done :

For, verily, there is nothing so precious,
nothing so potent as Faith.

A certain man hath to cross the ocean.

And a sage giveth unto him a leaf
scrawled upon with the Name of the Lord,
saying,

Here, take this, my son, and tie it up in
a corner of thy garment, and it shall take
thee across.

And the sage warneth him also, saying,
Take care that thy faith abate not, for
then, surely, thou shalt be drowned.

And the man goeth upon his journey,
and his faith carrieth him over the
waters, and safely he walketh the waves.

And when he hath gone a little distance,
he wondereth in his mind, saying,
Lo, what is this that keepeth me afloat?

And he untieth the knot of his garment and taketh out the leaf,

Exclaiming, Ha! nothing but a word scrawled upon a tiny leaf!

And his faith deserteth him, and he is drowned!

245.

THE DWELLER IN THE BODY.

Verily, the physical body is but the case or covering, and the Dweller dwelleth within.

And the Lord, verily, dwelleth in the heart of His devotee.

246.

THE FATHER—THE OVERSOUL—THE LORD.

Verily He Whom the man of Knowledge calleth the Father is the Same Whom others call the Over-Soul, and Whom the devotee knoweth as the !

As the same man when he adoneth and worshippeth is called the priest,

And when he cooketh food is called the cook.

247.

THE SUPER-CONSCIOUS STATE.

When discrimination enlighteneth the mind, it becometh calm, and then, verily, it dissolveth,

And then is reached the superconscious state, and knowledge or vision of the Lord is obtained.

248.

GOD AND HIS MANIFESTATIONS.

Verily, the Eternal Substance cannot be thought of as separate from Its manifestations :

Yea, God cannot be thought of as separate and distinct from His Godhead

Can milk be thought of as separate and distinct from its whiteness?

Can the sun be thought of as separate and distinct from his radiance?

Can fire be thought of as separate and distinct from its heat and glow?

249.

THE MOTHER OF THE UNIVERSE.

Verily, verily, I say unto you, Sportful is the Mother of the Universe, and the universe is but Her disport.

She disporteth, She moveth in gaities, She becometh the universe :

Yea, She is All-Desire. She is All-Delight :

And She giveth permission to but one in a hundred thousand to withdraw from the Great Game, and rest awhile alongside of Herself—Himself—and maketh him Himself—Herself !

And it is all Her Pleasure that the Sport continue, and it goeth against Her to cease from the Game.

And She hath tipped the wink to the Mind to be the World,

And only if it so please Her, the Mother, the mind may turn from the world and return unto Her Lotus Feet !

250.

TAKE TO THE WORLD, BUT CLING TO THE
LORD.

Verily, verily, I say unto thee, if thou takest to the world, thou doest nothing wrong, O disciple :

But remember that thou doest thine work with one hand and holdest on to the Lord with the other,

So that when thy work is done thou mayest hold on to Him with both thy hands.

251.

OF THE MIND.

Verily, the mind is like unto a piece of white linen, clean-washed and fresh from the laundry :

And the clean linen thou canst dye any colour that thou likest :

And so is the mind also :

For if it be kept in evil company, it talketh evil and thinketh evil;

And if it be kept in good company,
verily, thoughts of the Lord come into it
and live in it !

252.

THE MIND BINDETH AND DELIVERETH.

Verily, O disciple, it is the mind only
that is the fetter that bindeth one to the
world and all outward things,

And it is the mind only that maketh
one free :

And, verily, one is a sinner when one
thinketh that he is a sinner,

And one is really free when one think-
eth that he is free.

Why dost thou say, I am a sinner ?
Why dost thou not rather say, I am free ?

Think rather, my son, Whether I live
in the world or in the forest, it is all the
same to me : I am free !

Think, I am the son of the King of
kings ! I am the son of the Lord ! What is
there in all the universe that can bind
me ?

Doth not the poison of the snake become harmless if one asserteth positively and with confident emphasis, There is no poison?

Even so, thou art free when thou declarest thou art free, and verily, thou art bound when thou declarest thou art bound.

253.

HAVE FAITH IN THE NAME OF THE LORD.

Have faith, have faith, O disciple, have faith in the Name of the Lord!

Yea, even such faith as can exclaim, Behold, I have uttered the Holy Name of the Lord: how can sin abide in me any longer? how can freedom tarry away from me any longer?

A man of high and exalted caste asketh for a drink of the outcast, the pariah, drawing water at the well:

And the pariah sayeth unto him, Lord, how can I, an impure man and a pariah, give thee water to drink?

* And the man of high caste sayeth unto him, Verily, my brother, do thou but utter

the Holy Name of the Lord, and thou art pure! And then do thou give me of thy water for a drink!

And I say unto thee, disciple, Even such a faith do thou have!

For, verily, the mind and the body, both, are purified by the mere utterance of the Holy Name of the Lord!

254.

DESIRELESSNESS.

Verily, I say unto ye, the sins of the world come not nigh unto the man that acquireth desirelessness:

Even as the alligator toucheth not him that smeareth his body with turmeric paste.

255.

MEN VARY THOUGH THEY LOOK ALIKE.

Verily, I say unto you, though all men look alike, yet the qualities that be in them are different, one from another.

For in some the quality of Light prevaieth, and in others, the quality of Heat; while in still others, the quality of darkness cometh first.

Behold, all cakes may look alike, though some of them be stuffed with condensed milk and sugar, some with cocoa-nut paste and treacle, and others with nothing but lentil paste seasoned with salt.

256.

FEEL THE MOTHER IN THYSELF.

Make predominant this one feeling in thyself, O disciple :

Eat I, Drink I, Exist I : but, verily, the Mother in me knoweth, realizeth and cogniseth,

Yea, who else but the Mother ?

257.

THE WORLD.

Verily, verily, my son. All This that thou seest is the Lord !

But why then all this tangle and bewilderment, why then this trial and this stress—the rub and the burnt of the world, thou askest?

And I say unto thee, where would the fun and the frolic of the game have been, if it were all mere plain sailing?

And verily, these divisions and these splits, these differences and these dissensions,—verily, THESE BE THE WORLD!

258.

NONE TEACHETH BUT THE LORD.

Verily, the Master is but One, the Ocean of Knowledge, Truth and Bliss, the Lord Himself:

And who else teacheth but He?

For of men there be thousands and thousands that come forth to teach,

But how few there are that be willing to learn!

259.

THE TEACHER WITH AND WITHOUT
AUTHORITY.

Hard, extremely hard it is, O disciple,
to be a teacher of mankind !

And who listeneth unto the teacher if
he hath not upon him the badge of
authority ?

And who hath the badge of authority
upon him but he that hath received en-
lightenment from Above, that hath had a
vision of the Lord ?

And verily, the Lord appeareth unto
His devotee and assigneth him a place and
ordaineth him.

And when, such a man, from his place
of authority, speaketh, lo, the mountain
noddeth and trembleth at his speech ! .

And the man that hath no authority,
lo, he speaketh also,

But his speech affecteth not the multi-
tude, and his words go in at one ear to
come out of the other, immediately : .

For the milk bubbleth and boileth only
so long as the fuel burneth underneath :

And it all turneth into a farce, and they say, Lo, he dieth of hunger, himself,

And yet he wanteth to give unto others a feast ! Verily, the blind man essayeth to lead the blind !

260.

THE EFFECT OF AUTHORITY : AN EXAMPLE.

Behold, how the public place is nightly polluted by evil-doers, and every morning the neighbours assemble and abuse the people unknown that have done the pollution :

But nobody heedeth them, and every following morning findeth the place dirtier still.

And this goeth on unchecked till a man with authority cometh and erecteth on the place a signboard, and sticketh on to it a notice, saying, Commit ye no nuisance !

And lo, the committing of nuisances ceaseth, and the place becometh neat and clean once more !

261.

HOW CAN HE TEACH THAT IS NOT ORDAINED
OF THE LORD?

Verily, when a man that is not ordained
of the Lord essayeth the teaching of his
fellows, it produceth naught but evil :

For if he hath not attained enlighten-
ment and if he hath not gained the inner
sight,

How can he judge of the corruptions
that be within, how can he comprehend
the nature of the disease for which he
prescribeth?

Yea, how can he teach?

And, without knowledge of the Lord,
vanity cometh to the heart,

And one thinketh of himself with pride,
Lo, I am a teacher!

But when the heart is illuminated with
the radiance of Knowledge, when the veil
hath been removed,

Verily, one perceiveth that it is not he
that teacheth but the Lord!

262.

KNOWLEDGE IS FREEDOM.

Ignorance, verily, produceth vanity : it maketh thee think that thou art the doer :

Yea, and that is the root of all thine woes and miseries, disciple !

But when thy mind knoweth and comprehendeth thus :

The Lord is the doer, and He doeth all things, and I do nothing,

Verily, when thy mind feeleth thus, thou art free !

263.

LESSEN ALL OUTWARD ACTIVITIES.

Verily, it is not worth thy while, disciple, to try and make thy works more numerous :

For too many outward responsibilities and too many outward activities make the mind forgetful of the Lord.

And of what use can thy pilgrimage to the Temple of the Lord be, if thou devot-

est thy time wholly to alms-givings and ablutions, outside,

And if thou quite forgettest to worship at the Altar within?

Shouldst thou not, rather, hustling and hustled, press thy difficult and laborious way through the crowds of pilgrims,

And, penetrating within, finish thy worship before the Holy of Holies, first?

And then, afterwards, it mattereth not whether thou doest thine alms-giving, much or little, as thou desirest.

For are not all thine outside works but efforts to catch a glimpse of the vision of the Lord within?

264.

MAN'S POWER AVAILETH NOT.

Ah, what good canst thou do unto the world, disciple, unless the Lord Himself give thee the power to do good?

And if in mercy to thee the Lord grant unto thee a Vision of Himself, my son,

Wouldst thou implore Him, saying, Lord, Lord, give unto me to found and

establish hospitals and schools and free medical dispensaries innumerable?

Or, wouldst thou not rather say unto Him, Lord, keep me with Thee for evermore, make me everlastingly Thine own?

265.

OF THE WORLDLING.

Verily, the worldling relisheth not the thought of giving up all outward things :

But through outward things, verily, and in the name of the world, he can be drawn unto the Lotus-feet of the Lord,

And the seed of His Holy Name can be sown in his heart.

And, in time, the seed sprouteth up into a tree and produceth fruit,

Even like the seed that hath been left in a niche in the wall of a house,—

And the house decayeth and the wall falleth down, and the seed sprouteth and becometh a tree and beareth fruit after many days.

266.

THE THREE QUALITIES.

Verily, the devotee as well as the worldling hath in him the three qualities :

The quality of Light, the quality of Heat and the quality of Darkness.

And the worldling that hath the quality of Light predominant in him careth not for outward pomp and display ;

And he is modest and gentle, and kind and sincere, and refraineth from doing harm unto others.

And the worldling that loveth display and stateliness, hath the quality of Heat uppermost in him ;

And langour and idleness, and lust anger and vanity, these, proclaim the worldling with the Dark quality.

And the devotee in whom prevaieth the quality of Light, verily,

He worshippeth the Lord in secret and unknown of men, and simple food that sufficeth to keep body and soul together satisfieth him ;

And he payeth court to none and seeketh not to obtain riches by flattery.

And the devotee with the quality of Heat predominant in him, flourisheth his devotion and piety,

And he counteth his prayers with a rosary of gold and pearls and precious stones.

And the devotee with the Dark quality !

Verily, his faith in the Lord is ardent and impetuous, and he attacketh the mansions of the Lord by open force and, as it were, carrieth Heaven by assault :

And, I am the child of the Lord, he saith,—yea, I am heir to the riches of my Father !

267.

THE THREE KINDS OF TEACHERS AND PHYSICIANS.

Of teachers and physicians there are three kinds, O disciple : the good, the ordinary and the bad, *i.e.*, the worthless.

The good teacher instructeth the pupil and seeth also that the pupil doeth as he is advised and ordered ;

And the good physician, also, not only prescribeth and procureth the physic, but he seeth, too, that the patient swalloweth the draught, and, if need be, maketh him do.

The ordinary physician, the ordinary teacher, both use soft and gentle persuasion, and ponder, seriously, how the patient or the pupil may be rightly benefited.

But the bad, the worthless teacher, giveth him instruction and then thinketh no more of the disciple :

And the worthless physician simply prescribeth for the patient, pocketeth his fee and doeth no more.

268.

CONCERNING THE LORD.*

To him that pursueth the Path of Knowledge, the Lord, verily, is without form.

But to This devotee, the man that worshippeth, adoreth and loveth, the Lord appeareth with form.

For the man of Knowledge, he seeth,
he believeth and he thinketh all this to be
but a dream,

And, verily, to him the Lord hath no
form at all, and he feeleth Him with mind
and reason only,

For no word of mouth can pourtray
Him as He is : and he that would speak,
even he himself is not !

Take an onion, disciple and peel it,
throwing away cover after cover, till
naught remaineth in the end ;—

Or, take a doll of salt and send it down
beneath the waves to find the bottom,

And lo, it melteth and dissolveth, and
the depth remaineth unmeasured as be-
fore.

Verily, with Knowledge, silence com-
eth, and the mouth becometh dumb.

The “ I,” the doll of salt, is one with the
Ocean, and who is there to speak ?

And the mouth argueth and the mind
reasoneth as long as there is pondering
and speculation.

But when Knowledge is reached and

Illumination is obtained, there remaineth naught to say :

For, the mouth of the empty jar, immersed in water, gurgleth and bubbleth only as long as it becometh not filled.

269 .

THE MOTHER OF THE UNIVERSE.

The Mother of the Universe appeareth to be dark and dreadful, unto thee, O disciple, as long only as thou art at a distance from Her,

As the water of a lake appeareth dark, or blue, or green from a distance :

But go thou near it, and, behold, the water in the lake hath no colour at all !

270.

ONENESS AND SEPARATENESS.

As long as thou thinkest thy self to be true, O disciple, verily, so long, the various forms of the Lord are true also :

And as long as the little self existeth,

so long also existeth the Great Self,
apart—the Lord as a Separate Being.

271.

CHOICE OF A PATH.

Let it be the Path of Love and Devotion that thou choolest to the Kingdom of Heaven, disciple,

For this Path is very good; and it is easy and gentle also.

Ah, who can know the Unknowable? And, verily, I say unto thee, there is no need of going to learn all about Him.

But being endowed with reason and with affection of heart, that is, love, it truly behoveth man to love, revere and adore the Lord.

And if one's thirst be quenched with but a cup of water, what need there is for one to ascertain the quantity of the water in the lake?

272.

THE PATH OF KNOWLEDGE.

Hard, very hard is the Path of Knowledge, O disciple,

And, I say unto thee, verily, such a Path suiteth not the present age.

For ah, the least trace of worldliness, the least inclination to outward things maketh one giddy and helpless,

And entirely unable to follow, truly and with profit, the path.

273.

THE SEVEN PLANES AND THE SEVEN CENTRES.

There are seven planes in the cosmos, the macrocosm, O disciple, seven grades of life and development,

And, corresponding to these, there be seven centres in the microcosm, the body of man,

And in these centres, high or low, the soul dwelleth, according to the grade of development that it hath reached.

274.

THE LOWER CENTRES.

Below the heart, disciple, abide the three lowest centres, in which so long as the soul dwelleth,

The mind looketh not upward and is bound and enmeshed by the entanglements of the world and its vile gratifications.

275.

THE FOURTH CENTRE.

When the Awakening hath come, the soul, verily, dwelleth in the fourth centre, the Heart;—

This is Enlightenment, and the devotee obtaineth a vision of the Light,

That is the Light of the Lord.—

And he becometh mute with wonder and astonishment,

And exclaimeth, bewildered with Joy,
Ah, what is this, Ah, what is this?

276.

THE FIFTH CENTRE.

The fifth centre, disciple, lieth near the region of the Throat :

And when the soul abideth in this
centre,

The mind thinketh naught but of the Lord, and the ear entertaineth naught but of the Lord :

And, verily, the devotee who hath found his centre here, entertaineth naught that is not redolent of the Lord :

And he hasteth away from the place where thoughts of the world are thought, where matters concerning the world are discussed.

277.

THE SIXTH CENTRE.

The sixth centre, disciple, lieth in the forehead, between the eyebrows,

And here, when consciousness that is of the spirit, abideth,

Unceasing visions of the Glories of the Lord are obtained.

But a little, a faint trace, of the " I," the shadow, remaineth—persisteth—even here ;—

And the seer,—becometh giddy with the visions of Glory around him,

And he maketh to touch and to embrace
the form of the Beloved Whom he seeth,

But though he seeth the flame, he cannot touch it, like unto the flame of the lamp enclosed within a covering of glass.

278.

THE SEVENTH CENTRE.

Within the head lieth the seventh and the highest centre, my son,

And when Consciousness reacheth it,
when consciousness becometh It,

The seer beholdeth the Lord—Himself
—face to face.

And O disciple, this is the highest state of superconsciousness that can be reached while in the body ;

And in this state, verily, if the devotee persisteth, his connection with the fleshly body lasteth not long :

And there is continuous outward unconsciousness, and no food of any sort, no nourishment, passeth down the throat :

And all connection ceasing, the dweller leaveth the body in twenty one days.

And this is the Path of Knowledge, so hard to travel, so difficult to climb.

But the Path of Devotion and Love is for all, being very good and easy also.

279.

WHEN PRAYER CEASETH.

As soon as he cometh in, all conversation regarding the expected guest ceaseth in the assembly,

For all the persons assembled there have now the pleasure of beholding him face to face.

Even so, disciple, the hum and the tumult of works cease when the task is over and the Object is attained,

and all loud prayer, all ceremony, all worship ceaseth when the Lord reveals himself to the consciousness of the devotee.

280.

WHY LIBERATED SOULS RETAIN THE BODY.

Some householders throw away and have nothing further to do with the

shovel and the basket, when the well hath been dug and is ready,

And some there are that lay by their shovels and baskets and preserve them carefully lest some good neighbour should require them to dig a well for himself and others,

Even so, disciple, the great-souled one retaineth his body for the teaching of mankind even after he hath attained enlightenment and liberation.

281.

THE TWIG AND THE LOG.

A small twig, floating, hath its hands full to keep a portion of itself above the surface of the water, disciple,

And it sinketh if even a small something, say, a little bird, lighteth upon it :

But behold, how majestically the big log saileth along, carrying, also, much weight upon itself :

Even so, my son, the great-souled one,—he not only secureth his own salvation and freedom,

But ever seeketh to secure unto others
also, Eternal Peace and Joy.

282..

OF THE DEVOTEE.

The devotee, when he hath found the
Lord hath a desire to continue seeing
Him in His manifestations also.

283.

THE LORD, THE DEVOTEE AND THE SCRIPTURES.

Verily, the Lord, His devotee and the
Scriptures are one and the same.

284.

REBIRTH.

Can one be born again after death,
thou askest, disciple?

Ah, how can insignificant man fully
comprehend the mysteries of God?

But one has, verily, to believe in rein-
carnation because the Great Ones of all
ages have spoken of it, my son.

285.

*
SELF-IMMOLATION.

Verily, it is a great and horrible sin to die by one's own hand, O disciple :

And one committing suicide hath to be born again and again,

And again and again he suffereth the sorrows and tribulations of the world.

But it is no sin to leave the body of flesh after one hath found the Lord ;

And some even prefer to dispense with it when Enlightenment hath been obtained :

For, verily, the mould of clay is no longer necessary after the image of gold hath been cast.

286.

CAUSE AND EFFECT.

Verily, the incidents and accidents of life necessitate faith in the sequence of causes and effects :

And, verily, also, a cause set in motion in one life produceth its effect in another.

A certain man according to prescribed rules, sitteth on a corpse and performeth certain magical rites for the invocation of the Mother in the form of a goddess :

And when he hath nearly finished the rites, behold, a tiger cometh up, seizeth and taketh him away :

And another man happening to pass that way cometh up and seeth that all necessary supplies for the performance of magical rites, of which he knoweth already, are ready and at hand :

And he seizeth the opportunity and, taking his seat on the corpse, performeth the rites and uttereth the formulae :

And the Mother, in the form of a goddess, appeareth unto him, saying,

Ask thy boon, my son, for, verily, I am pleased with thy devotion.

And the man sayeth wondering, I am filled with astonishment at what Thou sayest, O Mother,

For the worshipper that sat before me on this seat laboured so hard to collect these necessities, and exerted and strove so much to gain Thy favour,

And Thou art so unkind, so un-benign unto him :

While lo, I know nothing and have done nothing, and yet Thou art so kind and gracious unto me !

And the goddess sayeth unto him, smiling,

Verily, thou didst work and strive harder in thy former lives, my son, but thou rememberest not what thou hast done :

Now ask thou thy boon !

287.

THE WORLDLING.

Alas for the worldling, the man entangled in the meshes of the world !

How sorrows assail him, how frauds deceive him, how dangers threaten him, and yet he awaketh not !

Behold the camel, how his mouth bleedeth, and yet he ceaseth not from browsing

the prickly bush and the nettle,—his own dainty repast !

Even such is the man of the world, and though sufferings and troubles innumerable harrass him, shock upon shock, yet he forgetteth thou all !

The beloved wife of his bosom dieth or leaveth him for another, and lo, he marrieth again !

The dear child of his heart departeth for ever, and he weepeth and waileth, and lo, after a few days, he remembereth him not !

And the mother, ah, how she weareth sackcloth and ashes, inconsolable at her bereavement,

And, lo, after a few days she putteth on her ornaments and jewels again, again she arrayeth herself in garments of joy !

Behold, how the parents are impoverished by the giving of gifts and dowries for the sake of the children, and lo, again, other children are born unto them !

Ah, how the man of business loseth his all in cases and law-suits, and yet he goeth to law again and again !

Lo, how penury afflicteth the householder and disableth him quite, and he is unable to provide food for the children, and yet, every year, more children are born unto him !

288.

THE WORLDLING.

Behold, how the snake findeth himself landed in a dilemma by catching hold of the unsavoury mole !

And if he swallow it he dieth, and if he eject it, he looseth his eyes !

Even so, the worldling findeth at last to his cost that there is nothing real in the world, nothing substantial and lasting,—all mere skin and stone like unto the sourball :

And yet it killeth him to forego its pleasures, to set his heart wholly upon the Lord !

289.

THE WORLDLING.

Verily, the man that hath given himself up to the world is known by his signs :

He looseth heart and despondeth and pineth away if he is restrained and kept within holy bounds :

And he is like unto the worm that liveth and thriveth on filth, and dieth if it be made to live upon sweet bread and pure water.

290.

DESIRELESSNESS IS THE WAY TO THE
KINGDOM OF HEAVEN.

Verily, the way to the Kingdom of Heaven lieth through desirelessness, that is to say, entire freedom from all longing for possession of the things of the world.

And this desirelessness must be vehement and acute, O disciple, if thou seekest to find out the way :

For vehemence and earnestness stop not till the work is accomplished, till the goal is reached.

291.

EARNESTNESS.

A certain husbandman hath to dig a

channel to take water into his field, for there is a drought in the country.

And he setteth to work, determined to complete the channel before doing anything else :

And he diggeth and diggeth till it is past dinner time.

And the housewife sendeth the daughter unto him, and she cometh up and sayeth,

Father, it is time that thou didst bathe and hadst dinner.

And he sayeth unto her, I must not leave the field now, dear daughter, for there is yet much work to do.

Then, after a while, the wife herself cometh up, and she sayeth, Why dost thou delay, husband? The dinner is getting cold. And, verily, thou couldst dig again after taking thy meal?

But the husbandman turneth upon her, saying, Go to, wife, thou talkest like an idiot :

For there is no time, and I must complete the channel to-day and at once, or else the crops perish and we starve.

And he diggeth and diggeth till the channel is completed and the water cometh pouring into the field, and the crops are saved.

And now he goeth home and taketh his bath and eateth his meal and goeth to sleep with a light and joyous heart, for his work is accomplished.

Even such a vehemence is required, disciple, if thou seekest to find out the Way to the Kingdom of the Lord.

292.

FICKLENESS AND HALF-MEASURE.

There is a husbandman, and he diggeth a channel to take the river-water into his field.

And when it is noon, his wife cometh to him, saying, Verily, it is getting late, dear husband;

Now come, and let us finish dinner first, and, afterward, thou mayest come to dig again and finish thy work.

And the man sayeth, 'Tis well, dear wife, what thou sayest : and he layeth his

spade by and goeth home and eateth his meal and lieth down to rest awhile.

And the channel remaineth unfinished, his field unwatered, and the crops perish.

Even so, disciple, a resolution that is without vigour and vehemence, without fervour of spirit, winneth not the Kingdom of God.

293. ,

CARNALITY.

Carnality, O disciple, bindeth man to the world, for, from carnality cometh greed of lucre, and greed of lucre maketh one a slave and taketh away all freedom, all liberty, all independence :

For when one taketh to servitude, one is no more able to do what one chooseth.

294.

DEPENDENCE AND SERVITUDE.

A certain king buildeth a temple of the Lord and appointeth priests to conduct Divine Service in it.

And the priests are all bachelors, and they are all firm and intrepid and high-spirited.

And one day the king sendeth word unto them to come and see him.

But the priests send back reply to him, saying, O king, do thou come unto us if thou hast any need for us, for, verily, there is no need for us to come unto thee.

And the king wondereth to find them so bold and resolute and conferreth with his courtiers,

And then he maketh each one of the priests to marry and turn householder :

And behold, after this, the king hath no more to send for them, for they themselves have now to come unto the king every day,

For each hath one thing or other to ask of the king,

And one sayeth, O king, I want a house to dwell in; another sayeth, O king, give me some money for the rice-ceremony of my child, and a third sayeth, Give me some money for my son's education, O king!

295.

**WHEN THE LORD BECOMETH THE GREATER
MAGNET.**

Verily, when, by one continuous and ceaseless effort, one continuous, fervent and supreme exertion on the Path of Devotion and Desirelessness, one hath come to find the Lord everywhere,

One is no longer deluded and attracted by outward things and worldly consolations, and lust affecteth not even if one live as a householder.

For the Lord becometh the Greater Magnet, and the world the smaller, and, surely, the Greater attracteth him more than the smaller :

And, verily, he cometh to no harm even if he live in the world.

296.

THE POWERLESSNESS OF MAN.,

Ah, what availeth the strength of poor mortal man to liberate his brother from the bondage of the world !

And, verily, I say unto you, none but He Himself—the Creator of the illusion, the illusion that bewitcheth the universe, none but He can grant freedom and salvation.

And none but He, the Supreme Guide, can point out the way.

And he that hath not found the Lord and hath not received his ordination direct from Himself, He that hath not been empowered with His Power,

Ah, what can such a one do to procure freedom unto the man of the world?

297.

POTENT AND IMPOTENT TEACHERS.

The good teacher, the true, and potent guide is like into the deadly cobra, the king of snakes, my son.

And when he taketh a pupil in hand, he, verily, stilleth the tumults of his soul at once :

Even as the cobra seizeth the frog and silenceth his croakings, at one bite, immediately :

And the deficient guide, the impotent teacher, he that hath in him no stamina, he, verily, is like unto the impotent water-snake who, when he seizeth a large frog, surely createth his own miseries and longeth also the agonies of the frog which he can neither swallow nor eject :

Ah, how can he point out the way truly, he that hath not found it himself ?

298.

ILLUSION OF THE SELF.

Verily, the illusion of the self, as distinct from the Self, is like unto the cloud that veileth the sun :

And the sun shineth forth as soon as the cloud that hideth him is removed :

Even so, disciple, the Radiance of the Self shineth forth in full Glory immediately that Grace removeth apart the veil of the self.

299.

NEARNESS OF GOD.

Behold, how this kerchief hideth my

face from thine eyes, O disciple, even though I am so very near unto thee :

And, verily, the Lord is far nearer than thou thinkest, only illusion of self veileth Him from thee.

300.

THE ILLUSION OF SELF.

The soul, verily, is the image of the Father :

And this illusion of self addeth unto man various adjections that impose upon him illusory qualities innumerable,

And thus it cometh to pass that he forgetteth Himself—What he is,

And the Real Image of Himself is covered up, concealed, on the tablet of his memory.

And, wealth and properties are a potent adjection, a mighty superposition,

For they make him quite a different being from what he really is, when he hath acquired them.

And, as the style and the quality of his dress, costume and attire alter and qualify the outward man,

Even so, the adjections superposed upon the inner man, by the illusion of the self, modify the inner man also.

301.

ENLIGHTENMENT OF THE SOUL, VERILY,
KILLETH PRESUMPTION.

Enlightenment of the soul, verily, killeth presumption and self-conceit, my son,

For when Knowledge illumineth the Realms within, one clearly perceiveth that Nature doeth all action, not the self.

302.

THE " I " OF THE LORD'S SERVANT AND
THE " I " OF THE WORLDLING.

Verily, that " I " is of sin, disciple, that bindeth one to outward things :

And it causeth that feeling of otherness which distinguisheth it from the Over-soul, as the stick laid upon the surface of an expanse of water divideth it into two parts :

And when the stick is taken away, behold, there remaineth but one expanse.

And hard, very hard, it is to kill this "I," for it is like unto the peepul tree which one cutteth off in the evening and findeth the next morning that it hath sprouted again.

And if thus, this "I" persisteth, make it the "I" of the servant, the "I" of the devotee of the Lord, not the wicked "I" of the world,

For the "I" as the servant of the Lord is but like unto a line drawn upon the surface of water, and quickly vanisheth away.

303.

THE "I" OF THE ENLIGHTENED MAN.

The "I" that persisteth even after Illumination, O disciple, is but as an empty form, and doeth no harm,

Like unto the sword that hath been transformed into gold and, though it retaineth its form as a sword, it cutteth no more nor striketh :

Or as, when the leaf of the coconut tree droppeth away, the trunk retaineth but the mark thereof,

Which only indicateth the spot where the leaf once was, and nothing more.

304.

THE LOVE OF THE DEVOTEE.

The devotee of the Lord, verily, delighteth in loving the Lord, in tasting Him, as it were,

And he thinketh never of himself becoming the Object of his love :

For who, instead of tasting and enjoying the sweetness of sugar, ever wisheth to become sugar himself ?

And, it is neither good nor profitable to think of the self as one with the Self so long as there remaineth the least trace of any feeling of identity with the body :

For then such thinking is not only a vain and fruitless presumption, but one that causeth positive harm.

And such a pretence, such an arrogance not only retardeth progress on the Path, but certainly draggeth down the aspirant,

And when one giveth oneself airs, thinking, " I am He," one deceiveth not others so much as himself.

305.

RITES AND CEREMONIES.

Mere ceremonial devotion, verily, helpeth one but little to find the Lord :

And rituals are but the means to the end which is the attainment of true and earnest devotion,

And devotion includeth also an ardent love, an intense and constant longing for the Lord.

And when the light of devotion illumineth the heart and kindleth its fervour, all necessity for rituals and ceremonials ceaseth.

For when one feeleth hot, one must fan himself with a fan to cool the body :

But where remaineth the necessity for the fan when the cool breeze bloweth from the south ?

306.

“ GREEN ” DEVOTION.

Verily, devotion, so long as it is not joined to intense and ardent love and longing for the Lord, is but the rudiment

of it, and may well be called raw or green devotion.

And the mind that hath not in it a loving and longing devotion, retaineth not the Master's instructions, the Words of God, and profiteth not by them,

Even as the bare piece of glass, not coated with silver emulsion, retaineth not the photographic image at all.

307.

ILLUMINATION AND AFTER.

When true, loving and intense devotion illumineth the heart of the devotee, his old connections with wife and children and relations cease altogether,

And a new and spiritual relation is established with them, and he regardeth them as he regardeth others also, with tender kindness and holy affection;

And this world appeareth unto him to be merely a workshop whither he hath come only to work.

For, verily, he now hath found the Lord that is Invisible as well as the Lord that is Visible.

308.

**A MIND POLLUTED IS LIKE UNTO A DAMP
MATCH-SPLINT.**

The damp match-splint, disciple,
strieth not fire even if it be rubbed a
thousand times :

Even so, the mind that is polluted with
worldliness comprehendeth naught of
the Lord.

309.

THE POLLUTION OF DESIRE.

Desire, verily, staineth and polluteth
the mind, disciple, and a soiled mind re-
flecteth not the Light, and, that is to say,
findeth not the Lord.

For the magnet draweth not the needle
that is coated with mud :

But if the mud be washed away, lo,
the needle at once flieth to the magnet,

And the mind's pollution can, verily,
be washed away with tears of repentance.

But do what thou wilt, my son, nothing

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can be achieved without the Grace of the Lord.

And, God's Grace descendeth nowhere but into the heart that is thoroughly purged of selfish desires.

310.

WHEN ONE CAN SEE THE FACE OF THE LORD.

Behold the sergeant going his rounds with a "darky" in his hands, and he seeth the faces of all passers-by, but none of the passers-by seeth his face :

And only when he turneth the light upon himself, do other people see his face.

Even so, disciple, no one can see the face of the Lord except He, in His own Mercy, turn the Light of Knowledge upon Himself :

Pray thou, therefore, unto Him,

O Lord, turn thou Thine Light upon Thyself that Thy servant may behold Thy Face.

311.

LIGHT YE THE LAMPS OF KNOWLEDGE !

Verily, the absence of light in an inhabited house betokeneth poverty :

But the heart in which the Light of Knowledge shineth not indicateth far greater destitution :

Light ye, therefore, the Lamp of Knowledge in your hearts, that ye may behold the Face of the Lord !

312.

FALSE AND TRUE DISPASSION.

Detestation of the world and all outward things ariseth from various causes, O disciple.

Harroved by vexation and distress at home, one sometimes putteth on the garb of a recluse and goeth on pilgrimage :

But such a dispassion is but temporary and unreal :

And after a time such a one writeth home—

Be ye not anxious on my account, for I have just secured employment, and am soon coming to see you.

But the desirelessness of him that possesseth all the good things of the world, and yet deriveth no consolation from them, but weepeth for the Lord in secret and alone,

Yea, such a dispassion, such a detestation of the world is of the real and profitable kind.

313.

A HINT TO THE DEVOTEE OF TRUTH.

Verily, it is not good for a devotee of Truth even to take part in a dramatic representation :

For the mind taketh on the colour of that near which it is placed even for a little time;

And the player, by his impersonation, is imbued with the colour of simulation.

314.

THE MAN OF DEVOTION—THE MAN OF KNOWLEDGE.

The devotee that treadeth the Path of Devotion is like unto wood which, burnt, leaveth a residue of ashes :

But the devotee that treadeth the Path of Wisdom and Knowledge, is like unto camphor which, burnt, leaveth no residue at all.

Even so, the man of devotion hath ever in him a faint trace of the self, like ashes, left :

While the man of Knowledge hath no residue at all of the self left in him,—he is all Himself.

315

THE PARABLE OF THE THREE ROBBERS.

A certain man goeth on a journey, and his way lieth through a wilderness. •

And passing through the wilderness he is attacked by three robbers, and they rob him of all that he hath with him.

And one of the robbers sayeth to his companions, Now let us kill him.

But another sayeth, Why should we put him to death? Let us bind him hand and foot, and leave him.

And they bind him hand and foot and leave him.

And when all the robbers have departed, after a while, cometh back the third robber,

And he sayeth, Ah, thou art sore with thy bondage: come, let me deliver thee,

And untieth all the knots and nooses of his bondage and taketh him through the wilderness on to the highroad,

And sayeth unto him, Now go, this way, straight on, it leadeth to thy very home—yonder.

And the traveller sayeth unto the robber, Ah, Kind Sir, will ye not come home with me, and be my guest?

But the robber shaketh his head, saying, thou must return alone, brother. and I dare not go with thee: for, if I go, the Police there will surely scent me.

316.

THE PARABLE OF THE THREE ROBBERS
EXPLAINED.

Verily, the world is a wilderness infested with three robbers,

And they are the three qualities that hold every body in captivity, binding and blinding all :

The quality of light, the quality of heat and the quality of darkness, these are the robbers.

And the quality of darkness is the most daring, the cruellest one of the lot, that wisheth to kill the traveller after robbing him of all the riches and jewels he possesseth.

And the quality of heat is, verily, the second robber that causeth the pilgrim to be bound with all sorts of desires, and kept confined within the narrow limits of the outward senses.

And the quality of light is, verily, the third robber that looseth him from his bondage and setteth his feet upon the Path, directing him to his Home, the Kingdom of his Father,

The Realm of Truth Eternal, where he even dareth not enter, for he also is a robber, this quality of light.

317.

THE PARABLE OF THE TRAVELLERS AND THE WALL.

Some friends, travelling together, come to a high wall which stoppeth all further progress.

And one of them scaleth the wall by means of a ladder, and, leaning over, peepeth into the region on the other side.

And what he seeth there maketh him exceedingly glad and exultant,

And he laugheth out, ha ha ha!—and getting over, leapeth down on the other side.

And another goeth up and doeth exactly as the first climber did, and he too leapeth down on the other side of the wall :

And another and another go up, and they too become exceedingly joyful and exultant, and leap down on the other side.

And then the remaining friends consult together, and the next that goeth up, goeth with a strong cord bound around his waist and held by his companions below :

And when he reacheth the topmost rungs of the ladder he peepeth over and becometh frenzied with joy as the others had been ;

And he pulleth up to get over and down on to the other side, but his companions pull him back, and, perforce, he descendeth again, and rejoineth them.

But behold, he is quite changed, and he stareth and weepeth, and stareth again and laugheth, and runneth about clapping his hands and danceth,

But never he speaketh a word unto them of the things that he hath seen.

318. .

HOW DESIRES ARE OBSTACLES ON THE PATH.

As long as there abideth in his heart the least trace of desire to enjoy and to suffer the things of the world for their own sakes,

So long, verily, man careth not for the Lord, and wisheth neither to know, nor to hear, nor to see of the Lord.

And the child when he is absorbed in his play, careth for naught but his play and his playthings.

But when he hath had enough of it, he turneth to go unto his mother, and then nothing else but mother pleaseth and satisfieth him.

Even so, when the man of desires hath had enough of his share of the world's enjoyments and sufferings,

When they pall upon him at last, he turneth from them and returneth, yearning after the Lord.

And as the child when his playthings pall him, readily confideth in whosoever, coming up, sayeth unto him,

Come, child, I'll take thee to thy mother,
And alloweth him gladly to take him up
in his arms,

Even so, the man of the world, when he ardently and earnestly yearneth after the Lord,

Confideth, like unto the child, in his

teacher that maketh to point out the Way unto him :

And thenceforward he walketh ever on the Path till he findeth the Mother at last.

319.

OF THE SELF.

Verily, the Self is the same when It exerteth Itself, when It createth, preserveth and destroyeth, as It is when quiescent in Rest :

Behold, isn't water the same when it is calm and tranquil as when it riseth into waves and expandeth into bubbles ?

320.

TRUTH LEADETH UNTO GOD.

Cling thou unto the Truth always and under all circumstances, O disciple,

* For he that pursueth Truth with persistence is, verily, the true ascetic in this Age of Iron.

And, verily, Truth leadeth unto the Lord Himself.

321.

**THE PANGS AND ACHES OF THE BODY
MUST BE BORNE.**

Verily, joy and woe, pleasure and pain,
—these are but attributes of the flesh :

And as long as the body lasteth, these,
verily, have to be enjoyed and suffered,

Yea, they are inherent in and inseparable from the body.

Behold the poor woodcutter who hath
found the Lord, and is happy beyond
measure, radiant with bliss supreme ;

And still he toileth to earn a scanty
living by cutting and selling firewood :

And why ?

Verily, because that is the portion
which He Himself hath allotted unto himself !

And the blind man hath really his sins
washed away by a bath in the holy river :

But 'doth he get back his sight ? No.
And why ?

' Because, verily, it is his portion to live
in a blind body for sometime yet.

322.

**THE MAN OF KNOWLEDGE AND THE
MAN OF DEVOTION.**

The man of Knowledge, verily, abideth
in the Supreme Reality always,

And the current of his thoughts floweth
unvarying in the direction of the Lord.

And he vieweth the world but as a
dream.

But the mind of the Lover, the man of
Devotion, changeth and veereth occasion-
ally,

And, according to his varying moods,
he laugheth and crieth, and danceth and
singeth :

For, he delighteth in disporting in the
Ocean of Bliss,

And sometimes he swimmeth, and some-
times he diveth underneath,

And again he cometh up to the surface,
like unto a lump of ice floating in the sea.

323.

A PRAYER.

Here, O Mother of all, take Thou wisdom, take thou ignorance,

But give unto Thy servant pure love and devotion ;

Here, take Thou purity, take Thou impurity,

But give unto Thy servant pure love and devotion ;

Take Thou virtue. O Mother, take Thou vice,

But give unto Thy servant pure devotion and love !

324.

THE PRACTICE OF MEDITATION.

Remove thyself, O Aspirant, far from the world, when thou wishest to practise meditation ;

And let not thy wife and children, thy parents and brothers and sisters and other relations come near unto thee.

And meditate and ponder, over and over again, that thou hast none but the Lord, that He is thy All in all.

And pray unto Him for guidance and True Knowledge, and love and devotion.

And for how long thou art to live thus and meditate in seclusion and apart from the world, thou askest?

I say unto thee, it will be well for thee even if thou livest thus for one day only.

And let him that is able do it for three days, for twelve days, for a month or for three months or for a year, according to his means and convenience :

And, verily, it cannot go bad with him when he cometh out of such a retirement and liveth in the world again.

325. •

SEEK SHELTER AND SECURITY FIRST, THEN
ENJOYMENT.

•
The wary traveller, when he goeth to a strange city, first of all, findeth lodgings, for himself, and secureth his luggage and effects in his rooms;

And then he goeth out for a walk, to behold and enjoy the sights of the place :

Even so, O pilgrim, do thou first find shelter with the Lord and commit thy goods and chattels to His safe keeping,

And then, afterwards, thou mayest roam about enjoying the sights and scenes of the world.

326.

THE STUDENT AND THE KITE.

A student seeth a kite sweep down, seize a fish and fly away with it in his talons.

And hundreds and hundreds of crows pursue him with great and ceaseless clamourings.

And the kite goeth north and east and west and south, and still the crows pursue him, cawing and clamouring :

And he knoweth not whither to turn for peace and safety, and, bewildered, he letteth the fish drop down :

And the crows at once leave him and go after the fish,

And the kite percheth on a tree-top
and findeth rest and peace once more.

And the student taketh the lesson to
heart :

Behold, sayeth he, my desires are the
fish, and, while they are with me, a
thousand cares and anxieties pursue me,
like crows, with loud and ceaseless clam-
ourings :

But if I cast my desires away, all cares
and anxieties shall cease, and there shall
be peace and rest again for me !

327.

FALSE ANCHORITES.

Put not thy trust in those anchorites,
disciple, that carry about with them
bundles and luggages :

For, verily, birds and anchorites collect
and amass not, nor do they ever think of
the morrow.

328.

OBSTACLES TO LIBERATION.

Hatred and sense of shame, and fear and caste-pride, these, verily, are fetters that bind the soul, my son.

And of liberation there is no hope so long as these remain.

329.

CONTEMPLATION.

Behold how, while taking aim with his gun, the shooter becometh voiceless, how his breath is still :

Even so, while the mind is fixed in Contemplation, the breath ceaseth, and the mouth speaketh not for very wonder and astonishment.

330.

MEDITATION NEVER DULL AND DRY.

Fools, fools they are that think and say that meditation of the Lord is dull and dry :

For is not He the Root of all Bliss, all Joy?

331.

BE NOT PROUD OF THY RICHES.

Be not proud of thy riches, O man of wealth.

And if thou thinkest, Aha, how rich am I, think also how many there be richer than thyself.

When he gleameth, even the firefly thinketh that he lighteth the world!

But his pride vanisheth when the stars arise.

And the stars, when they twinkle, think that the world is lighted with their light!

And then the moon ariseth and maketh the stars pale with her glory.

But the moon also in her turn thinketh that there is no light but her light!.

And when the glorious sun ariseth, the moon, too, fadeth away! •

332.

THE FRUIT—RIND, PULP AND SEED.

The fruit, disciple, consisteth of rind, pulp and seed.

And if thou hast to ascertain the weight of the whole fruit, thou canst not put aside the rind and the seed, thinking the pulp only to be the most valuable and important part of it.

Even so, my son, God includeth in Himself the universe also, as the fruit includeth the rind and the seed as well as the pulp.

And the souls that people the universe are like unto the seeds of the fruit, and the visible universe is like unto the rind.

333.

THE MIND THAT KNOWETH OF THE LORD.

That mind, verily, knoweth of the Lord, the mind that is entirely free from all carnal desires.

334.

KNOWLEDGE OF GOD.

Verily, verily, I say unto thee, no one can have full and complete knowledge of the Lord :

And since a little knowledge of Him sufficeth for man's salvation, why should he require more ?

And if a glass only of water quencheth thy thirst, disciple, why shouldst thou seek to have a well-ful ?

335.

MAN'S INTELLIGENCE.

Limited, very limited, indeed, is the intelligence of man :

How then, with it, can he ever hope to comprehend That which is Unlimited ?

Ah, how can the jug hold a gallon of milk that overfloweth with a pound only ?

And, I say unto thee, man comprehendeth naught of the Lord but by His Grace :

Therefore fly to Him as thy only Refuge, and bow down unto His Will.

For nothing cometh unto thee, O man,
but out of His Mercy infinite and Love.

336.

WHY ART THOU UNSETTLED?

Why art thou unsettled in thy mind,
why art thou in a fever, in a ferment, for
the gew-gaws of the world, O man?

But if indeed thou wouldst be reason-
less and beside thyself, then, be thou
frenzied, rather, with love for the Lord,

Yea, be willing, rather, to be called a
mad man, for the sake of the Lord!

337.

THE MISERIES OF THE SELF.

Ah, the miseries of the self, the wretch-
edness and the torment of individuality,
the sorrows and the tribulations of an
existence separate and distinct from the
'Lord!

338.

NOT I AM !—BUT THOU ART !

Behold the poor calf,—how he crieth,
I am ! I am !

And when he is older, how, poor beast,
he worketh the plough in sun and in rain,
from morning till evening.

And when he is disabled, he is sold to
the butcher who at last killeth him for
his meat.

And his skin is made into leather with
which are made shoes to be walked in and
trodden under foot ;

And it is also stretched on drums and
tom-toms to be beaten with sticks :

But alas, even these end not his
miseries :

For his intestines are made into catgut
to be stretched on the violin, and then it
twangeth out Too-hoon !—Too-hoon !—
Thou art, Thou art, (O God !)

And now ceaseth his unhappiness, now
endeth his agony.—

Even so, the unhappiness of man ceas-

eth only when he crieth out, Not I, but Thou O Lord!—

Only when he knoweth it as Truth itself that the Lord, verily, doeth all things and not he.

339.

WORK—NOT THE END OF LIFE.

Work, mere work, I say unto you, is, verily, not the end of life :

It is but a means, the first stage on the Path, and it teacheth the giving-up of the fruits of actions.

And Work ever sayeth unto man, Forge ahead, Forge ahead, O man, until thou reachest the Kingdom of Heaven.

340.

FORGE AHEAD!

There liveth a certain wood-cutter in a certain city, and daily he goeth into the forests for fire-wood.

And one day as he goeth into the depths of the forest he cometh upon an anchorite,

And the anchorite sayeth unto him,
Salutation, my brother! Go on! Forge
ahead!

And as he proceedeth, he goeth that
day further than ever he hath done,

For he is a man of discrimination, and
he pondereth the words of the anchorite
in his mind,

Saying, what if I go further and fur-
ther, and further still, as the anchorite
hath said,

And surely, anchorites never utter a
word that is empty and vain.

And the woodcutter, further and fur-
ther he goeth and forward he ventureth
still,

Till lo, he cometh to a forest of sandal
wood, and instead of fire-wood, he taketh
a load of the best sandalwood to the city
and maketh a good profit.

And next day he goeth still further into
the forest, and findeth a mine of silver.

And daily he goeth further and further,
each day finding something more preci-
ous than what he hath ever found
before,

And at last he findeth a mine of diamonds and rubies, and thenceforward he liveth like a king.—

Behold, how his keen discernment maketh a man of him, how he profiteth by steadily forging ahead :

And therefore, I say unto thee, cease not from work, but ever forge ahead until thou reachest the Kingdom of God.

341.

GOD THE ONLY SOLACE.

Hard, very hard it is, disciple, to renounce the fruits of actions.

And many actions there be that really are but carnal though they seem to spring from Charity :

For hard it is to kill natural inclination, self-will, self-interest and the desire to please one's own self.

But when the time cometh for it, all outward things are taken away, all earthly consolations cease,

And the grace of Good descendeth into his heart and teacheth man the lesson that

He alone is his true solace, He alone is his
Eternal consolation.

342.

RESIGNATION :

THE PARABLE OF THE MAN AND HIS HUT.

A certain man buildeth unto himself a
hut on the top of a hill with great pains
and much labour.

And one day a wind ariseth, a high
wind, which shaketh the hut to its very
foundations.

And the man becometh very much
alarmed for the safety of his hut which
he hath built with so much trouble :

And he prayeth to the wind, Spare, O
Windgod, spare my hut !

And the wind abateth not but bloweth
with greater fury.

And the man prayeth with more fer-
vour, Spare, O spare the hut, it is not
mine ! It belongeth to thy son, O Wind-
god !

But still the wind bloweth on as before.

And again he prayeth, O spare the hut,

spare the hut, for it belongeth to thy son's Master, O Windgod! Yea, verily, it belongeth to thy son's Master!

But the storm rageth with more fury than ever, and the roof of the hut is blown away.

And, seeing the walls also about to tumble down, he runneth out and away, saying, The Devil take the hut, let it go to the Devil!

And then he prayeth no more for the safety of his hut, but resigneth himself to the Mercy of the Lord.

343.

FREEDOM.

Blessed is he whom the Love of the Lord attracteth away from the vanities of the world, and who riseth beyond the confines of Time and Space :.

For, verily, he is then merged in the Ocean of Bliss, and his condition is like unto that of the fish

That was confined in a little water in

a narrow vessel, and is let loose in the ocean and is free.

344.

THE LORD IS THE OCEAN OF LIFE
IMMORTAL OF BLISS.

Verily, the Lord is the Ocean of Nectar and whoso drinketh but a drop of Him becometh immortal.

And whoso thinketh that one going to drink of the Ocean, perchance, falling down, is drowned,

Or that one plungeth in to take in the most that he can of the sweetness, and so, also, is drowned,

Who-so thus thinketh, he thinketh but foolishly, of man as a fly and of the Lord as a cup or a basin of syrup.—

Ah, He is the Ocean of Life Immortal of Bliss, and one never loseth one's head by pondering intensely of Him, . . .

As certainly one may that mindeth ever more and more about outward things and vanities.

345.

FALSE CHARITY.

It is but false charity, my son, an illusion, a delusion, verily, when one loveth a thing, thinking, This is mine ! It belongeth to me !

For true and real charity is universal and, verily, pointeth the way to the Kingdom of Heaven.

And false charity turneth one away from the Lord, and setteth up in the heart a false and lesser love that confineth itself within a small and narrow limit.

It is false charity that loveth the self instead of the Self.

And the man of false charity loveth most his own family, his own people and those that worship the Lord in the same manner as he worshippeth Him :

But the truly charitable person loveth all families as his own, all peoples as his own,

And this charity is devotion unto the Lord who, verily, who palpably, resideth in all,—

Yea, this is the Devotion that leadeth to Freedom, this is the Devotion begotten of Love and of Charity.

346.

THE MAN OF THE WORLD.

Verily, a thousand lectures, a thousand sermons, a thousand discourses affect not the mind hardened by the corruptions of the world :

Ah, how can the nail be driven into the wall of stone ?

Behold, the scaly armour of the alligator's back turneth the sharpest sword away,

And the gourd of the mendicant pilgrim remaineth but a gourd though it travelleth along with its master through all the holy places on the face of the earth.

347.

BEGINNINGS ARE IMPERFECT.

Behold, as soon as it is born, the calf is not able to stand erect on its legs, and

tottereth and falleth down again and again :

Even so, before he can be perfect, the devoted disciple,—he also falleth and riseth again and again at the commencement of his journey along the Path.

348.

WHEN THE FIT AND THE UNFIT ARE NOT
DISTINGUISHABLE.

Behold, when a dust-storm ariseth, all the air is filled with dust, and all the landscape is obscured,

And the mango tree cannot be distinguished from the tamarind tree;—

Even so, O disciple, when the first glow, the first fervour of Divine Love filleth with tremors the yet weak heart of the neophyte,

He, in the gladness of Himself, maketh to give of his bliss to whosoever cometh his way,

And he knoweth not the fit from the unfit, the one that receiveth his love, from the one that repelleth it away.

349.

THE SCIENCE OF THE SELF.

Verily, I say unto thee, a person is not a savant at all that is eminent for all acquirements but possesseth no discrimination :

What boots it if he knoweth all the sciences, but is ignorant of the Science of the Self ?

350.

THE LORD'S PRESENCE IN MAN.

Behold, how, when the lamp is lit, insects come swarming about it thick and fast, even though no one sayeth to them, Come !

Even so, disciple, he that hath lit his lamp whose light cannot be hidden,

He that hath received his ordination from Above, he attracteth all the people unto himself,

And never hath he need of proclaiming himself, for His Presence in him proclaimeth Himself,

And all are drawn unto him to behold
Him, and to hear him speak of Himself,

As the needle is attracted unto the magnet,
though the magnet never sayeth unto
the needle, O come !

351.

HOW THE GOD-ORDAINED MAN TEACHETH.

The God-ordained man, O disciple,
may not be a savant, but, verily, there is
never an end to his wisdom,

For Wisdom, that is, True Knowledge,
is never acquired by the reading of books
and treatises.

And when he, the God-ordained one,
giveth of it, the supply of it never ceaseth,
but goeth on, and goeth on.

As when a vendor measureth out a heap
of corn to his customer,

Another man pusheth forth to him a
fresh heap from behind to be measured
out as before,

And when that quantity too hath been
measured out, another deal is pushed out
to him,

And so on till the customer hath got what he wanted, and is full and satisfied.

352.

THE PUPIL MUST BE FIT AND READY.

Verily, O disciple, everything hath its own proper time and season, and no event happeneth or cometh to pass but in the fulness of its own appointed time.

And the Master giveth instructions to the pupil only when he is fit and ready to receive them, and to entertain them with seriousness and loving determination.

353.

HE HEARETH NOT THAT HATH NO EARS.

The good physician, verily, adminis-
terth his potion unto the patient, by force
even, if need of force there be,

But what good can it do unto the sick
man if he eject it, unable to swallow it
and hold it within?

Even so, my son, the Master's Teachings reach not the heart through ears that have not lost their sensitiveness.

354.

WHAT TO PRAY FOR.

Is not the Lord omniscient, and knoweth not He full well thy mind?

Pray to Him, therefore, for enlightenment, with a pure and artless mind, and surely, surely, His Light will illumine thy heart.

Yea, leave aside all vanities, and fly unto Him as thy sole refuge, and thou shalt get all that thou needest for thy good.

355.

KNOW THYSELF.

Live alone and with thyself, nor go thou to the house of any one else, O my mind :

Dive deep within thyself, and, thou

shalt find whatever thou seekest, there,
in the inmost recesses of the heart,

Where abideth the All-powerful Lord,
turning, whatever The toucheth, into
gold,

And numberless gems lie, scattered
about, glittering and flashing, at the en-
trance of His Hall.

356.

LOVE.

Let all thy intercourses with thy fel-
lows be loving and affectionate, and, be
thou at one with all,

And let no dislike, no repugnance, no
opposition darken and contract thy heart.

Ah, do not turn up thy nose at thy
brother, saying, Fie, thou art a Hindu,
Fie, thou art a Christian, Fie, thou art a
Mussalman,

Thou worshipping the Lord that is vis-
ible, thou hast no faith in the Invisible
God, thou adorest the Lord without a
form,

And hast no faith in forms!—Ah, hate
not thou thy brother for his faith!

For he knoweth of the Lord according
as He hath given him to know,—no more.

357.

LOVE.

Verily, I say unto thee, each man hath
his own nature, separate and distinct,

And knowing thus, mix with him, as
thou art able, wholly and without
restraint :

And love him as thyself, thy other self,
and when thou goest home,

Thou shalt find rest and joy and peace,

And in the Light that lighteth up thy
heart—thy home—thou shalt behold
Thy-Self !

358.

LIVE IN THY SELF.

Behold the cattle of the village, led out
by the cowherd to graze upon the village-
common, how, one herd they are,

And how, returning home at eventide,
they separate, cow and bull and ox,

And each goeth to its own stall and liveth in itself and by itself.

359.

THE MAN-BEAST.

He, verily, is man whose slaves are wealth and riches, ah, not he that serveth these,

And like a beast behaveth, wearing human form.

360.

POWERS ARE HINDRANCES.

Make thyself inwardly perfect rather than seek to gain outward perfections and powers of the soul :

For power, verily, distracteth the mind and maketh one vain-glorious, and is a great hindrance on the Path :

And, whoso is conscious of the possession of one single power, verily, he findeth not Me, sayeth the Lord.

361.

THE STAGES ON THE PATH.

Four are the stages on the Path of Perfection, O disciple, and the first stage is the beginning, the stage of probation.

And the beginner loveth to wear outward marks and symbols and to perform outward rites and ceremonies,

And he confineth his devotion to the outward practice of holiness and purity.

And he that hath advanced further, the earnest, sincere and devoted student, he that hath reached the second stage,

He, verily, delighteth not in outward emblems and exterior marks, but with constant earnestness yearneth after the Lord, and burneth with love for Him,

And, established in the silence and secrecy of his heart, he ever calleth upon the Lord,

And prayeth unto Him always with utmost sincerity and whole-heartedness, and ever he uttereth His Holy Name.

362.

THE STAGES ON THE PATH.

He that hath passed beyond the second stage, and reached the third stage, he, verily, hath perfected himself in so far that he hath found the Lord;

And verily, also, he knoweth it as Truth itself that the Lord IS, and that it is the Lord Himself that doeth all things.

He that hath reached stage the fourth, is verily, the perfect of the per-

fection: not only doth he behold the Lord face to face but he even converseth with Him, and is firmly established in all the graces of an actual and sweet relationship with Him.

Verily, it is one thing to know and to believe that wood containeth fire:

Thus it is quite another thing to make a fire with the wood, and then cook one's food with the fire, and satisfy one's hunger by eating of the food, and then enjoy rest and peace.

363.

THE ENDLESS ONE.

Verily, unto you, there is no end to the points of view and of faith from which the Lord might be beheld and adored :

But there is, always, a more glorious Aspect of Him than one can ever comprehend.

364.

FAITH IS THE ONE THING THAT IS REQUIRED.

Be ye but firmly and truly grounded in faith in the Lord, either in the Visible or in the Invisible Aspect of Him, or else ye cannot find Him, ye cannot realize Him.

And he surely findeth Him that hath true and enduring faith in his Visible Aspect,

As he also that hath a firm and true faith in His Invisible Aspect only.

For, doth not a piece of sugarcandy taste as sweet when one putteth it into

the mouth edgewise as when one eateth it lengthwise?

365.

THE DEVOTION OF THE SELF-IMPORTANT
FOP.

Behold the fop strolling in a parterre of flowers, looking this way and that way, puffed up with his own self-importance, and twirling his gold-headed cane :

And he plucketh a rare flower and showeth it to his friend, saying, Behold, what a beautiful flower hath God created !

And, verily, I say unto you, such affectation advanceth not one on the path of Devotion greatly, and is like unto a drop of water on a piece of flaming iron.

366.

DIVE DEEP.

Be firmly and securely rooted in thy faith, O disciple :

Yea, take a header and dive deep,—for

how canst thou secure the gem that lieth
within the Depths if only thou floatest on
the surface of the Ocean ?

367.

THE LORD NEEDETH NO EXTOLMENT OF
HIMSELF.

Verily, verily, I say unto you, the Lord
needeth no extolment of Himself from the
mouth of His creatures.

And, I ask you, where is the need of
recounting what ye call His " Deeds,"

As when ye pray unto Him, saying, O
Lord, Thou hast made the heavens,
Thou hast made the immeasurable oceans,
Thou hast made the moon-world, Thou
hast made the sunworld, Thou hast made
the worlds of all the stars ?

368.

GAIN THE FRIENDSHIP OF THE LORD.

Behold the simple sightseers enjoying
the sights and scenes in the pleasure-
gardens of the Magnate.

How all are agape with wonder at the mere outward things on view in them !

How wonderful the trees ! how beautiful the flowers ! how magnificent the lakes ! how grand the mansions ! how life-like the statues and the pictures ! say they.

But how many of all these sightseers are seeking to make the acquaintance of the Master of the gardens ?—Few, very few, alas !

And of all the people that admire Him and pray unto Him, how few there be that are eager to be introduced unto Him, to gain the friendship of the Lord that try !

369.

THOU TOO SHALT BEHOLD HIM !

Verily, one beholdeth the Lord if one is eager to see Him, if one is yearning for Him.

And, verily, verily, thou, too, shalt behold Him !

Verily, verily, thou, too, shalt hold con-

verse with Him, even as thou beholdest me now, even as thou holdest converse with me now!

Alas! how few there be that lend an ear unto me! that have it in them to believe in the words that I say! *

370.

THE LORD CANNOT BE FOUND IN THE
SCRIPTURES.

Verily, I say unto you, the Lord cannot be found in the Scriptures;

And the utmost that may be gained by their study is but a faint glimmering faith in His Being.

And He maketh not Himself visible except ye, yourselves, dive within the Self:

And then He will surely enlighten you: surely, then, all your doubts shall melt away.

371.

PRAY FOR GRACE.

Thou mayest certainly hood-wink thy

brother, O man, by thy erudition and scholarship, but thou canst not deceive the Lord.

And the reading of thousands of books, and the utterance of thousands of verses avail thee nothing.

And unless thou longest for Him, unless thou hankerest after Him with eager and whole-hearted devotion, thou canst not reach unto Him.

Ah, what good can mere books, mere scrawls on paper or palm-leaf do thee!

And no good ever cometh to thee except through His Grace.

Pray thou, therefore, that Grace may descend unto thee, that the favour of the Lord may cover and protect thee;—

For, verily, so only canst thou behold the Lord and hold converse with Him.

372.

**GOD IS EVERYWHERE, THOUGH NOT
EVERYWHERE EQUALLY VISIBLE.**

Verily, the Lord abideth everywhere, in man as well as in the ant.

But His Glory and Power are manifest and palpable in some more than in others.

For, doth not an ordinary man go to a great man and pay him respect and homage?—

And is it because the great man hath acquired a pair of horns upon his brow, or because he is superior to the other, the ordinary man, in learning, or in loving-kindness or in respect of some other godly quality?

And behold, some one man is stronger and mightier than others, and one such man overpowereth a hundred others; while another is easily overcome by a single man.

And the reason that one receiveth more honour and reverence than others, is, because he is more learned, or because he is a talented singer and musician,

Or because he is a better speaker, or hath superiority in some other qualification or acquirement:

And, verily, he hath in him a greater measure of the power and splendour of the Lord.

373.

WHY RELINQUISH THE WORLD?

Why relinquish the world, disciple, the world which is thy fortress, verily?

For, fight thou must; and were it not better that thou foughtest from behind the ramparts of a fort till fully thou didst understand the nature of the fight, till thou wert better prepared to make a sally?

And thou hast to fight against the passions of the flesh that bind thee to the world;

And thou hast to fight against hunger and thirst also.

For in this iron age the breath, verily, abideth in food, and if the gross dull body getteth no nourishment for even a short time, behold, how sadly it revolteth, how woefully it feeleth as sore and unbearable inflictions all worship and devotion!

374.

RELINQUISHMENT.

A certain man one day sayeth to his wife,

I desire to relinquish the house, that is, the world, O wife.

And the wife is a wise woman, and she saith, verily, thou mayest, my husband, if thou do not have to go about begging for food from door to door;

But if thou do, then, surely, this one house were better than many.

375.

THE CONVENIENCES OF A HOME.

When the man of the world desireth to tread the Path, there is verily, no need for him to forsake home and family.

For the beginner undoubtedly needeth preparation, and home affordeth him many facilities which can nowhere else be obtained :

And home saveth one from painful anxieties and restless solicitude for one's daily meals :

And if one desireth female companionship, lo, one hath his own lawful wife to him.

And during ailments and in infirmities, home furnisheth tender nursing and ready and affectionate ministration and relief :

And whatsoever one's body requireth for sustenance and support, that, verily, one findeth at home ready and at hand.

376.

WHOSO SEEKETH HIM FINDETH HIM.

Verily, when the heart is illumined with the Light of Knowledge, the Lord appeareth not at a distance, far off, but near and close at hand :

And, then, THAT becometh THIS : •

Yea, the Lord is to be found even in the heart, and He abideth in all, and whoso seeketh Him findeth Him.

377.

RESIGNATION.

If one that is in the world and hath to attend to various outside duties and activities finding neither time nor prone-ness to meditation and practice,

And if such a one really coveteth the sweet companionship of the Lord,

Let him, having full and perfect confidence in the Lord, give unto Him, as it were, a general power-of-attorney,

Resigning with a loving, bowing trust, himself and all his affairs to His fatherly care, himself reposing peacefully and without the least anxiety, and only performing that which simply cometh to him to be performed.

For when one maketh over absolutely his affairs and properties to another that is an upright, pure, and good man, doth the trustee ever do anything but good to his' trust and his ward?

378.

THE DUTIES OF THE HOUSE-HOLDER.

Verily, the householder also hath his various and difficult duties to fulfil :

He hath to rear and train his children.

He hath to maintain and love his wife, for hard-hearted they call him that doeth not this.

And he that hath in him no love, no tenderness, is not a human being, surely.

And he must feed his children until they are of age.

For, look at the parent birds, how they peck at their offspring when they are old enough to take care of themselves.

And the householder must also instruct his wife and prepare her for the Path even while living with her,

And, if she be a chaste and devoted woman, make provision for her living, should he depart before her.

379.

WHEN DUTIES FORSAKE THE STUDENT.

Verily, if one be really frenzied with love for the Lord, and actually unable to manage himself his outward affairs, his duties forsake him :

And then not he, but Himself taketh care of him and maketh for him provision for the morrow :

And He maketh provision for the family also, even as the trustee maketh provision for the child and the family also when the father dieth.

380.

WHEN PEACE AND FREEDOM ARE GAINED.

Verily, illumination proceedeth as carnality receedeth, and, when the mastery of the passions hath ceased altogether, the Light dawneth upon the soul, and man no longer feeleth that he is the body.

And then, like copra, the dried meat of the coconut, he feeleth himself apart

from his shell, that is, the body, and is no longer affected by its pleasures and its pains.

And then he seeketh not the pleasures of the senses: he wandereth over the world in peace and freedom.

381.

THE REAL MOTHER.

The Mother is not thy god-mother, but thy Real and True Mother, O disciple.

Be thou therefore peremptory in thy demands, and cease not crying until thou obtainest what thou askest :

Yea, be thou like unto the obstinate child that taketh no denial, and the Mother will surely yield at last.

Ah, if only thou didst know thy Real Mother !

382.

THE GOODNESS OF GOD AND THE RIGHTS OF HIS CHILDREN.

Wherein doth the Goodness, the Kindness of God consist, O disciple ?

In this, that He taketh care of thee and feedeth thee, thou sayest ?

But I say unto thee, wherein doth the right of the child consist ?

Hath not the child this right that his father must take care of him, must provide him with food ?

For if the father take no care of his own child, who else will ?

383.

THE IMAGE LEADETH TO THE REALIZATION OF THE REALITY.

Before thou canst behold in it the reflection of the sun of knowledge, thou must cleanse well the mirror of thy self with prayers and with tears of repentance, O disciple :

And as long as thy self lasteth, so long shalt thou have to be contented with the Image only.

And, fixing thy mind on the Image that is visible in the waters of the self, thou wilt surely come to realize the Reality of the Self at last.

384.

THE RESULTS OF REALIZATION.

Behold how the water in the pond is deeply agitated when a large fish cometh up suddenly darting to the surface :

Even so, divine ecstasy floodeth one's mind with raptures and bliss untold, when one feeleth the Lord within, when one awaketh to the Reality,

And then one laugheth and crieth, and danceth and clappeth one's hands in joy.

385.

HOW TO GET A GLIMPSE OF THE LORD.

One wishing to see the water in a pond covered with a confervous 'scum' must, first of all, move the green coating apart :

And, verily, this is the work one must do before one getteth a glimpse of the water beneath ;

Even so, one must do certain actions to remove the coating of ignorance that hideth the waters of life from one's gaze :

And meditation and recitation of His Name, and charity and sacrifice, these are the works that must be performed before one may get a glimpse of the Lord.

386.

OF UNDERSTANDING THE SCRIPTURES.

An indistinct hum is the only sound that reacheth one's ears at a distance from the market-place;

But when one goeth within, one heareth distinctly the exact words uttered by the buyers and sellers, understanding them fully :

Even so, disciple, one obtaineth but a faint and indistinct idea of the Lord so long as one confineth himself to the mere reading of the Scriptures :

But when one reacheth near unto Him, one getteth a clear and distinct idea of Him as conveyed by each word that is written concerning Him in the Scriptures.

387.

WHERE IS THE KING ?

The King, verily, liveth in the innermost Chamber of His Palace, and, to reach Him, one hath to pass seven portals, seven vestibules :

And one is but foolish and ignorant that, before he hath, crossing the first portal, passed the second vestibule even.

Clamoureth and enquireth of whomsoever he meeteth therein, Where is the King ? Where is the King ?

388.

EVERYTHING DEPENDETH UPON HIS GRACE.

Thou inquirest, disciple, what actions one hath to perform in order to find the Lord ?

Ah, it is not so, and it cannot definitely be said, what actions performing and what actions refraining from, the Lord may be reached.

For, verily, it all dependeth upon His Grace :

And, earnest and persistent yearning after Him maketh one perform actions for His sake and so secureth His Grace.

389.

FACILITIES COME ONLY THROUGH THE
GRACE OF THE LORD.

First of all, disciple, the householder requireth propitious circumstances and favourable happenings to help him forward on the Way, and only the Grace of the Lord can secure unto him some or all of these :

Perhaps he secureth good and holy company, or a good and keen discriminating power, or the help of a teacher and guide :

Or perhaps he is relieved of all the burdens of the household, that is, the world, by a brother who undertaketh to provide for the family :

Or perhaps his wife turneth out a good and virtuous woman, an earnest and proper helpmeet unto him :

Or, may be, he marrieth not at all, and so, is easily free :

And, verily, such facilities, disciple, come only through the Grace of the Lord.

390.

HOW FACILITIES COME THROUGH THE GRACE OF THE LORD—AN EXAMPLE.

A certain man hath his only son sick unto death.

And all the physicians of the place prescribe for the patient, but fail to effect a cure, and so they give up all hope of a recovery.

At last, however, an itinerant doctor arriveth and, examining the sick man, pronounceth the malady to be curable, though the remedy which he prescribeth is deemed almost impossible to be obtained.

And the remedy is this: Rain falling when the moon is in conjunction with the star Arcturus and accumulated in a human skull—a venomous snake pursuing a frog; and the frog, leaping right over the skull holding the water, escaping, and the snake dashing forward to seize it,

emitting its venom into the water in the skull : and the water with the venom in it is to make the sick man whole again.

And the father setteth out at a propitious moment to find the remedy prescribed by the doctor.

And he prayeth unto the Lord as he travelleth, saying, Bring about, O Lord, all that is requisite for the production of the medicine to cure my son !

And lo, he hath not gone far when he observeth a human skull lying upon a field :

And just then, also, the moon happeneth to be in conjunction with Arcturus, and rain also falleth and a little of it accumulath in the skull-cup :

And lo, a frog also cometh along, hopping, and stoppeth close to the skull, and the man prayeth with a beating heart, Have mercy, O Lord !

And, presently, behold, a venomous snake cometh along and maketh to seize the frog.

And the frog leapeth right over the skull and away, and the snake, dashing

forward to seize it, emitteth its venom into the water in the skull :

And the father taketh it and going home administereth it according to the doctor's directions unto his dying son, who becometh whole again !

And, therefore, I say unto you, when intense longing and earnest yearning fill the heart, the grace of God verily descendeth, and His Will is done !

391.

RESIGNATION TO THE WILL OF THE LORD.

Stay in the world, disciple, even like the dry leaf which roameth hither and thither as the wind moveth it.

And sometimes it lieth on a clean and sometimes on a dirty spot, and heedeth not where it be :

Even so, live in the world always contented, knowing that the Lord hath placed thee where thou art :

And when it pleaseth Him, He will take thee to a better place.

Therefore resign thyself absolutely to the will of the Lord and, verily, no trouble shall there be for thee, no care, and thou shalt find that whatever happeneth is but according to the will of the Lord.

392.

“ BY THE WILL OF THE LORD.”

In a certain town there liveth a weaver, and he is virtuous and honest, and trusted and beloved of the people.

And he weaveth cloths of yarn and selleth them in the market.

And when a customer cometh and enquireth the price of some piece, he counteth and calculateth, saying,

Verily, by the will of the Lord, the yarn cost me so much, and, by the will of the Lord, the labour was worth so much;

And by the will of the Lord, the profit should be so much, and therefore, by the will of the Lord, the price should be so much.

Now, one night, the good weaver reposeth himself in his courtyard after sup-

per, smoking, and sometimes meditating on the Lord also.

And a gang of robbers come up and seize him and take him along with them to the house of a wealthy citizen whom they attack and plunder.

And they force him to carry a load of their booty on his head like a porter.

And as they pass through the streets, the Police come up; but the robbers all run away, and they seize the porter, that is, the weaver, and confine him in the lock-up for the night.

And next morning they take him before the Justice for his trial, and he relateth his story :

Verily, my lord, by the will of the Lord, I ate my supper last night, and, by the will of the Lord, I sat in my courtyard, smoking, by the will of the Lord, and meditating on the Lord, by the will of the Lord.

And lo, my lord, by the will of the Lord, a gang of robbers came up and, by the will of the Lord, they seized me and took me to the house of the rich man

whom, by the will of the Lord, they plundered.

And then, by the will of the Lord, they put this load upon my head and made me go along with them.

And lo, by the will of the Lord, the Police came up and, by the will of the Lord, the robbers ran away.

And then, by the will of the Lord, the Police seized and put me in the lock-up :

And now, by the will of the Lord, they have brought me before your lordship, and here I am, by the will of the Lord.

And now his neighbours, hearing of all that hath happened, appear before the Justice, and swear to the innocence of the weaver who, accordingly, is found not guilty and released :

And on his way home he sayeth to his friends, Verily, by the will of the Lord, I am released !

And, verily, I say unto you, it is not man's choice either to live in the world or to relinquish it : for it all dependeth upon the will of the Lord, entirely :

And it is meet and proper, therefore, that ye resign yourselves entirely to His Will.

393.

THE MORE ONE THINKETH OF GOD, THE
BETTER.

Verily, verily, I say unto thee, as much more thou thinkest of the Lord, so much more will this world and its allurements appear unto thee vain, trifling and of little account.

And as much more thy devotion unto the Lord increaseth, even so much more shall all desire for outward enjoyments decrease in thee :

And so much more, also, shalt thou cease to think of ease and comfort for the body,

And so much more, also, shall woman appear unto thee even as thine own mother, disciple;

And so much more shalt thou learn to behold thy own wife as thy companion and help-mate on the Way :

And, verily, the beast in thee shall die
and the god shall come to be born,

And thou shalt be enabled to roam over
the world in perfect freedom.

394.

MAN, THE SUPREME ESSENCE.

The Lord, verily, is Infinite.

And, verily, also, the Infinite becometh
visible in an infinite number of finites,
and then, the Essence Supreme shineth
as Man.

395.

THE MYSTERY TO BE COMPREHENDED MUST
BE FELT.

Verily, I say unto thee, the Lord descendeth into the world:

But the mystery, my son, must be felt,
must be seen face to face before it can be
understood:

And in no other way can it be grasped
and comprehended.

396.

THE LORD COMETH.

Verily, the Lord descendeth into Man even as the milk which is the essence of the cow descendeth into her udder :

And, verily, also, the Lord sometimes descendeth as Man to give unto man sweet lessons of Love and Devotion.

397.

A PART REVEALETH THE WHOLE.

Ah, what is there in all the universe that can hold all of the Lord in itself as a great or a small Idea !

Ah, where is the necessity of the Self disclosing fully Itself in the self ?

For to behold Him in Incarnation is as well as to behold Him face to face.

For if one toucheth either a horn or the tail of the cow, verily, one toucheth the whole cow ;

And one that toucheth but a spot on the Ganges, toucheth the whole of the Holy

River, though he hath not actually touchde all its parts from the source down to the mouth.

And if one toucheth thy feet, verily, one toucheth thy whole body, and one that toucheth one little spot on the Ocean, verily, toucheth the whole of the vast Ocean Itself.

398.

THE ESSENCE OF THE LORD IS IN MAN.

Verily, the essence of fire abideth everywhere, but most it abideth in wood.

Even so, if thou seekest for the Essence of the Lord, seek It, and thou shalt find It in Man :

For His Glory, His Splendour, mostly shineth in Man :

And when thou findest one brimming over with Love for the Lord,

One that laugheth and weepeth, and danceth and singeth for joy, beholding the Lord, and is intoxicated and frenzied with a great love for the Lord,

Then, thou shalt know for certain that the Lord hath descended into that Man and, visibly unto thee, He shineth in Him !

399.

HOW TO MAKE THE READING OF SCRIPTURES PROFITABLE.

How the almanacs predict the amount of the rainfall during the ensuing year !

But even if they be squeezed and pressed hard, all the almanacs combined, yield not even a single drop of water.

Even so, disciple, the mere reading of the scriptures maketh never a man religious.

And one must practise the virtues, one must change entirely the trend and character of the mind, to make their reading profitable.

400.

THE DANGERS OF LIVING IN THE WORLD.

Both, verily, are one and the same, the knowledge of the illuminated household-

er and the knowledge of the anchorite,—
he that hath renounced the world utterly.

But remember, my son, that the enlightened one, if he liveth in the world, exposeth himself to great dangers, for, in the world, lust and greed always threaten him, sometimes more, sometimes less.

For let one be careful how he may, one's clothes are certain to be soiled if one liveth in a room that is full of soot or coal.

401 402.

KNOWLEDGE MUST NOT BE IMPARTED TO
THE UNWORTHY.

Fresh butter, O disciple, keepeth well
in a clean and fresh earthen-pot,

But it is sure to be spoiled if it be
kept in a vessel that is tainted and foul.

Behold, when paddy is fried, a few of
the grains burst and leap out of the pan,

And these are whole, full, and perfectly spotless.

But the other fried grains remain in
the pan, and these also pass muster, and

are quite satisfactory and adequate, but still these retain a little tarnish and colour :

And, mark me, the man that hath relinquished the world entirely and hath attained illumination is, verily, like unto the grain that hath leapt out of the pan and is spotlessly white;

And the one that is enlightened and liveth in the world is like unto the grains that remain in the pan, fried well, and good, but still, tinged a little brown.

403.

LITTLE SPOTS AND BLEMISHES MATTER NOT.

Behold, the moon hath little spots all over him, and there are marks also and patches,

But, all the same, he illumineth, and the blemishes mar not his radiance :

Even so, disciple, the illuminated, householder may retain in himself some little marks and corruptions of the world,

But these, verily, do him no harm, and affect not the elegance and the grace of his soul.

404.

THE SELFISH MAN AND THE UNSELFISH MAN.

There is a certain man that delighteth in partaking of sweet and dainty things in secret and apart,

And, before he cometh out of his privacy, he taketh pains to wipe and wash his mouth,

Lest they, his friends, that sit waiting for him in the antechamber,

Should know of what things he hath eaten, and say among themselves, in whispers,

Lo, he hath been eating such sweet things, and hath he asked us to a share?

And there is another man that whenever he findeth something new and sweet for the table,

Inviteth his friends to a share of

the dainties, and never he eateth of anything alone :

But even if a sweet little mango there be on the table, he cutteth it up into bits and divideth it among his associates and friends and with them also enjoyeth it himself :—

And which of these two, thou thinkest, is the fuller, the nobler and the happier man ?

405.

HOW FAITH HELPETH.

Behold, how the simple gourd helpeth one, disciple, in keeping oneself afloat on the sea, how it saveth one from drowning :

But woe unto the man if the gourd be cracked or if it have a rent in it, . .

For, then, water soon filleth it up and it draggeth down the holder of it also to the bottom.

Even so, my son, Faith, like the gourd,

helpeth one on the vast ocean of life and saveth one from drowning :

But if there be rents in it, little holes of doubt and disbelief, the holder of such a faith is verily dragged down to the bottom of the ocean of despair.

406.

SINCERITY AND EARNESTNESS RECTIFY
ALL MISTAKES.

Verily, verily, I say unto you, the man that loveth the Lord sincerely and desireth earnestly to find Him, findeth Him at last.

And the force, the energy of his devotion helpeth him and carrieth him forward on the Path.

And if he maketh a mistake at the very commencement of his journey or at some further stage of it, going north instead of south,

He surely meeteth with somebody who pointeth his mistake unto him and directeth him aright :

And then the pilgrim changeth his course, for he seeth and knoweth the mistake he hath made,

And onward and ever onward he wendeth his way and reacheth his goal at last.

407.

THE INVISIBLE—VISIBLE LORD.

Once upon a time an anchorite goeth on a pilgrimage and visiteth the shrine of the Lord at a certain place :

And, seeing the Image within the Temple, a doubt ariseth in his mind, and he wondereth, saying, Is the Lord visible? or, is He invisible?

And, closing his eyes, he passeth his stick across the sanctum, but it toucheth not the Image, for the Image is not there :

And then he repasseth it, seeing, and lo, it toucheth the Image of the Lord :

And he taketh this as a sign from the Lord, saying unto him, as it were,

Behold, I am visible, yea, palpably visible, when thine eyes are open, when thou seest,

And the same, though invisible, am I while thine eyes are sealed with ignorance, and seeing, thou seest Me not!

408.

THE LORD VISIBLE—INVISIBLE.

Hard, very hard it is to comprehend how the Lord, being invisible, can be visible also,

And doubt naturally ariseth in the neophyte's mind, and he wondereth, thinking, If the Lord be invisible, how can He be visible also? And if He be visible, why doth He have various forms?

And verily, one cannot understand the Mystery before one hath found Him;

And unto the earnest seeker after Him He appeareth through many ideas, through many forms.

409.

THE DYER.

A certain man hath a bucket of colouring liquid, and many people come to him to have their raiments dyed.

And he asketh a customer, Tell me, Brother, what colour wouldst thou like to have thy cloth dyed?

And the customer sayeth, Red let it be

And the dyer dippeth the cloth into his bucket, and lo, it is dyed red.

And to another he sayeth, Well, Brother, what colour wouldst thou have?

And he sayeth, Blue shall it be.

And the dyer plungeth the fabric into the bucket, and lo, it is dyed blue.

And then a third customer cometh unto the dyer, and he sayeth, Brother, dye this piece all green.

And he plungeth the cloth into the same bucket, and taketh it out dyed all green.

And whosoever cometh to him to have his cloth dyed in whatever colour, the dyer plungeth his piece into the self-same bucket, and giveth it back to him dyed in the very colour in which the customer wisheth it dyed.

And a man, a customer also, that standeth by watching the master of the bucket, wondereth, saying in his mind, How wonderful!

And the dyer sayeth unto him, Come now, what colour wouldst *thou* have?

And he answereth, Yea, brother, that tint let me have that illumineth thyself!

410.

DEVOTION AND KNOWLEDGE.

Make pure thy mind by controlling it by practice and exertion, and Light will come unto thee: thus sayeth the man of knowledge, he, that knoweth:

But O disciple, by devotion also one is led to the Lotus-Feet of the Lord, and the devotee hath not to make a distinct effort and a separate attempt to subdue the carnal mind:

For, verily, true devotion utterly inclineth the devotee unto Him, and awakeneth in his heart a fervent longing and he delighteth in a constant utterance of the sweet Name of his Beloved,

And this utter fervency kindleth the fire of his soul, and thus are consumed to ashes all the passions of the flesh.

411.

THE PERFECT AND THE IMPERFECT "I's."

Verily the "I" in man is of two kinds :

The mature, that is, the perfect "I,"
and the imperfect, that is, the callow
"I."

And when this mature, this perfect
"I," fully recognizeth Itself, and that is
to say, when one reacheth the super-con-
scious state, the "I" dissolveth away,

And how one feeleth when one resteth
in Absolute Being,

And how one feeleth when one resteth
in It, and what one seeth when in that
state, Ah, who can tell?

For he that would speak and describe
—the "I," Ah, where is he? Ah, where am
I?

And this "I," when it descendeth to
the self, the consciousness of the world,
becometh the I, the servant of the Lord,
or the I, the devotee of the Lord, the I
that knoweth the Self and is awake.

412.

THE IMPERFECT " I."

Behold, the imperfect, the callow " I," —and this " I " thinketh, Verily, I am the doer ! Behold, how rich I am ! How learned ! And who is there to say me, Nay ?

And the callow " I," when he catcheth a thief, giveth him a sound drubbing first, and then handeth him over to the Police, saying, How dare he, the villain ! He knoweth not *me* ! What presumption ! —To steal *my* property !

413.

THE " I " OF THE CHILD.

THE " I " OF THE MAN.

Verily, the " I " of the little child is like unto the perfect " I," for the qualities bind not the child to the world, and he acteth and thinketh as one that is free.

And the " I " of the man, immersed

in the world, is the callow, the immature
“ I ” :

For this “ I ” hath pride and vanity,
and hatred and shame and fear;

And vain and empty thoughts warp
its judgments, and deceit darkeneth its
heart;

And it delighteth in revenge and forgetteth not an injury easily.

414.

THE PROUD MAN.

Knowledge, verily, enlighteneth not the
heart that is proud of learning, that
boasteth of wealth and riches.

For the proud man always thinketh of
his own importance, and if some one go-
eth to him and sayeth, Come let us go and
visit the holy man,

He sayeth at once, Alas, I cannot go,
I have no time !

And in his mind he thinketh, I, that
am a greatman, I, to go and visit the holy
man !

415.

HOW THE PASSIONS ARE TO BE DIRECTED.

Verily, lust, anger, avarice, heedlessness, vanity and envy, these are the enemies of man, the mighty powers of darkness that hurl him headlong into destruction.

And if one is unable to crush them out of the self, let one but change the direction of these dark forces of the mind, using them for one's own higher ends :

When lust assaileth one, let one think how all earthly beauty soon fadeth away,

And let one fix one's mind on the Beauty that perisheth never :

And when anger exciteth, let one turn it into holy indignation, saying to the enemy,

Begone, thou canst not bind me with thy fetters, for I, too, am the son of my Fathër ! I am free !

And when avarice creepeth into one's mind, let one's desires go out for wealth that never perisheth, toward riches that ever increase :

And O disciple, rather be mindless of
the world and its fleeting joys and sor-
rows,

Rather be heedless of the passing day
and night that confine thee within the
limits of the petty self,

Rather be filled with pride that thou,
too, art heir to the Kingdom of Heaven,
that the Lord loveth even thee, careth
even for thee!

* And let envy stimulate thee to make
greater exertions than thy brother to
reach unto the Kingdom of the Lord!

416.

RESIGNATION.

Resign thyself wholly unto the Will
of the Lord, and He will help thee in thy
hour of danger :

Behold, the child that himself holdeth
on to the hand of his father while walk-
ing, runneth the risk of stumbling and
falling;

But the child whom the father himself
holdeth and supporteth with his hand,

runneth no risk at all and is perfectly safe.

417.

THE SAGE.

The sage, verily, possesseth the nature, the simplicity, the trust and the candour of the child :

For he always thinketh himself to be a child in the presence of the Father, and hath no pride, no vanity in him :

And all his power is the Power of the Lord, his Father's Power, not his own :

And such is his persuation, such is his firm conviction, such is his unshaking belief !

418.

THE LIGHT OF LIFE.

Ah, how can the insect any longer remain in the dark when it seeth a light afar off or near ?

And it stoppeth not until it reacheth

the flame, caring naught whether it liveth or perisheth :

But the Light of Life, though brighter by far, scorcheth not like the flame of the lamp, nor doth it kill :

And It cooleth and sootheth one infinitely that flieth to It, filling the heart with peace, gladness and joy eternal.

419.

THE EMPTINESS OF THE WORLD.

One, verily, realizeth the vanity and emptiness of the world when death hath taken away his nearest and dearest relative :

Ah, how can one wrangle and jangle
thus on the day of his sorrow ?

How can one enjoy the pleasures
and merriments of the festive board
on the day of sorrow and lamentation ?

Even so disciple, the joys and the delights of the flesh attract not the devotee that hath caught a glimpse of the Lord,

For doth he not now realize for ever
the emptiness and the hollowness of the world ?

420.

KNOWLEDGE COMETH NOT FROM BOOKS.

Many there be, disciple, that think that knowledge cometh from books only, that only reading maketh one wise and learned.

But I say unto thee, to hear about a thing is better than the reading of an account of it, and the seeing of it more profitable than the hearing of it :

And doth not one get a better knowledge of the holy city by hearing of it from some one that hath been to it, than by the mere reading of a description of it ?

And, again, is not the seeing of the city itself far better than the mere hearing of an account of it ?

421.

THE PLAYER AND THE WATCHER OF A
GAME.

Behold, the man of the world thinketh, how clever am I, how wise !

But alas, the enjoyments of sense-objects so fully occupy him that he knoweth not what he doeth and sayeth !

As in a game of chess, the players, each intent wholly upon himself, each absorbed wholly in his own musings,

Are less able to detect the errors in the moves than he that sitting apart, watcheth the game,

Even so, my son, the sage that hath renounced the world comprehendeth more of its racketings than the worldling who is entirely absorbed in them.

422.

HOW THE ALL BECOMETH THE PART.

Hard and very difficult it is, O disciple, for man to comprehend how the All becometh the part,

How the Eternal, the Infinite confineth Himself within His manifestations and pervadeth all.

Ah, how can he, with his little knowledge, with his puny understanding, assert that the Lord, becometh not man,

that is, He taketh never the body of flesh?

And, verily, all his efforts to understand Him aright are vain like unto the fruitless endeavours of one that essayeth to retain a gallon of milk in a phial that can hold but an ounce.

423.

HEARING AND SEEING.

In a certain city there liveth a learned man, and, night and day he readeth and discusseth books and papers.

And one day a friend of his cometh to him and sayeth, O friend, I am just back from the scene of a great disaster :

For the house of the millionaire in the northern part of the city hath fallen down and it is but a heap of ruins, alas, and many are the poor victims that lie buried under the walls.

But the learned man smileth and sayeth, I believe thee not, my friend, why tellest a lie?

Behold, the papers say naught of the incident, why, I find not anything concerning it in the papers !

Even so, my son, many there be that think that the Lord manifesteth Himself never in Man,

And they laugh at, and ridicule the sage that knoweth the Lord, having seen Him, and knowing, asserteth, He doth !

424.

NOT A LEAF EVEN STIRRETH WITHOUT
HIS WILL.

Verily, verily, I say unto you, not a leaf even stirreth without the Will of the Lord !

425.

DOUBT NOT THE SAGE.

Doubt not, O disciple, the words of the sage, the great-souled one, who hath found the Lord :

Yea, repose the most implicit confi-

dence in what he sayeth concerning the Lord, for he thinketh of Him always,

And always pondereth Him, and when he speaketh of Him, he speaketh with authority,

Even as the lawyer always museth on law, and weigheth and perpendeth his cases, and endorseth only what he findeth to be reasonable and just.

426.

FAITH.

Verily, I say unto thee, knowledge increaseth with Faith :

And faith may be likened unto hunger that giveth relish unto food.

And, mark me, disciple, the cow that is squeamish, that picketh and nibbleth her food,

But dribbleth and drizzleth her milk : but the cow that is lickerish and wishful for grub,

And heartily muncheth and gulpeth

her provender, she, verily, openeth the
floodgates of her udder,

And delugeth the can with her milk!

427.

THE FAITH OF THE CHILD.

Behold, how strong is the faith of the
little child :

The mother sayeth unto him, O my
child, this is thine brother,

And he setteth him down as his brother
though never he may have seen him be-
fore :

And she sayeth, Hush, yonder is the
bugaboo! and, verily, the child quaketh
with fear!

Ah, such a faith, such a reliance, such
a trust attracteth the grace of the Lord!

And, verily, O disciple, the Lord re-
maineth always distant and afar off,

From cunning and astuteness, the sub-
dolous craft of the world!

428.

GOOD COMPANY ALLAYETH THE FEVER
OF THE WORLD.

Verily, O disciple, association and companionship with the wise and holy is always a necessity,

And can never be safely dispensed with altogether, for the fever of the world leaveth man never :

Ah, sit not merely listening unto the words of the sage, but do always as he adviseth thee to do :

For what good can the medicine do unto thee, unless thou takest it,

Unless thou dost regulate thy diet also ; unless, too, the food thou eatest be proper and wholesome and light ?

429.

PRAY ONLY FOR THE LORD'S GRACE.

Blessed is he that loveth the Lord for His Own sake and feeleth a causeless devotion unto Him,

And prayeth unto Him always, O Lord,
I want not riches nor honour nor any
other creature-comfort,

But grant unto Thy servant Grace!

And may I always love Thee for Thy
sake only!

430.

THE LORD MANIFESTETH HIMSELF AS MAN.

Verily I say unto you, the Lord manifesteth Himself as Man, and verily, He assumeth human form :

For though he be everywhere and in everything, yet that meeteth not fully the requirements of man,

Nor doth it wholly fulfil his high ambition, his glorious destiny :

And so the Lord createth Himself as Man, and liveth among men as one of themselves.—

For whatever part of the cow's body one toucheth, one toucheth but the cow herself;

But unless one toucheth her udder,

one's desire to procure her milk can never be fulfilled.

431.

THE PROFESSION OF THE PHYSICIAN.

Verily, the profession of the physician is noble and highly respectable, some think;—

And it is so, undoubtedly, if the physician, in loving-kindness to his suffering brother,

Doth what he can to salve him : but to take money for one's services hardeneth the heart, surely,

And payment for services to a poor ailing brother ! It is verily a mean, shameful and dirty work !

432.

GOOD AND AGREEABLE COMPANY.

Verily, I say unto thee, one may choose for himself any profession, any work, he liketh, and do it, unharmed.

If he but keep the company of the wise and the holy, sometimes, as a good and profitable recreation :

And such company he obtaineth, such company he surely findeth if he have but love for the Lord.

Behold, a tippler always seeketh a tippler for friend, but a sober man if he meeteth, him he passeth by :

But joy, what joy!—when tippler meeteth toper, toss-pots both, both thirsty souls, and so, embrace each other with excessive joy.

433.

ACQUIRE FAITH FIRST.

Verily, before one can take the first step, before one can set to work and make a beginning, one must acquire faith :

And faith bringeth to the mind the image of the thing or the accomplishment that is sought,

And with the image predominating one's mind, joy also cometh, joy of ful-

filment, and one setteth about and layeth the first stone.

434.

THE LORD DOETH ALL THINGS.

Verily, I say unto thee, the Lord doeth all things, and acteth through all things in Heaven and earth :

Yea, He is the player, and the " I " is the instrument He playeth upon :

And he that, having perfect faith, simply believeth in this, verily, verily, he is free!—

Thou doest thine actions, O Lord, but man, blinded by illusion, thinketh that he it is that doeth them !

435.

EVERYTHING ALIVE WITH THE LORD.

Behold, the eggs and the potatoes boiling in the pot, how they skip, how they k!—

As though they were thinking, Oh, joy !

how we move, how we jump, how we dance !

And the child that watcheth them, verily, he thinketh in his mind,—They live ! Look, how they run, how they dance, how they circle about !

But his elders inform him that the fire that burneth and gloweth beneath the pot,

That fire is the cause of the movements of the potatoes and the eggs :

Ah, remove but the sticks that be burning, and soon, behold, they become all still !

And verily, even so, disciple, all and everything, everything and all, are full of and alive with the Lord !

436.

THE INVISIBLE POWER.

Behold, how the puppet danceth and frisketh and turneth about in the hands of the man that holdeth it behind the curtain !

And lo, as soon as it falleth from his grasp, it is motionless and still !

Even so, disciple, the Invisible Power sustaineth man and moveth him to act though he knoweth it not, thinking that he himself is the doer of actions.

437.

THE LORD'S OWN ARRANGEMENT.

The delusion that the " I " is the doer of actions, persisteth so long as the Lord is not found, so long as Illumination is not attained :

And so long, also, the mind ceaseth not from thinking, This is good, This is bad ;

And this discriminative faculty of the mind and intelligence is but the Lord's own arrangement, verily, for the going on of this world of illusions.

438.

THE LORD IS BEYOND COMPARISON.

Verily, the Lord is beyond ignorance, beyond knowledge even : and ah, how can He be expressed in words ?

For if one asketh, what the taste of the butter is like? what more can be said in reply but that it tasteth like butter?

439.

REALIZATION.

A certain little maiden enquireth of her friend, a married girl, 'Tell me, my dear, what is the pleasure like, that thou feelest in the company of thy husband'?

And the girl sayeth to her, Verily, my friend, how can I convey to thy mind the idea of it? But, surely, thou, wilt realize it when thou, too, hast a husband!

440.

THE LORD CAN NEVER BE DEFILED.

Verily, all the scriptures have been defiled by their having been read and uttered by the mouth:

But the Lord hath never been so defiled, nor can He ever be, for how can words of mouth express Him?

441:

THE SUBTILE BODY.

Thou enquirest, disciple, can one show unto another his subtile body, and how can one in his subtile body go out of the physical?

And I say unto thee, what need hath the devotee to show unto another his subtile and spiritual bodies?

And what careth he whether one believes him or not?

And to him the favours of great or rich persons are, verily, as nothing!

442.

THE BODIES.

The body composed of the five gross elements is the gross, the physical body, disciple,*

And the mind and the intelligence, the " I " and its consciousness, these make up the subtile body.

And the body in which one findeth and

enjoyeth the bliss of Heaven, is called the causal body;

And higher than this, beyond this, is the spiritual body which no word of mouth can ever describe.

443.

* PRACTICE AND EXERTION.

Ah, what good can all my instructions ever do unto thee, disciple, if thou only hearest them, doing nothing?

Therefore, I say unto thee, perform and practice, exerting thy utmost!

For if one only sayeth, Wine! Wine! with one's mouth, can the mere voice of one's mouth fill one with exhilaration, make one drunk?

And so long as one swalloweth not wine, how can one be intoxicated even if one anointeth one's body with many bottles of wine?

444.

THE POWERS OF THE SOUL.

Verily, they are not asceties of a high

order, they, that gather unto themselves pupils and students without selection :

And they are of a still lower order, they that seek only to acquire unto themselves various powers of the soul, as, the power of physically walking upon water, or as, the power of hearing and seeing from a distance :

And, I say unto thee, it is hard, very hard for such to acquire the Grace of the Lord.

445.

THINK ONLY OF THE LORD:

Ah, what booteth it to know whither the soul goeth after death, and what the moonworld is, and where the star-world is ?

A certain man enquireth of a devotee, In which phase, sir, abideth the moon to-day ?

And the devotee sayeth unto him, Verily, O sir, I know not what the phase of the moon be to-day, nor what the day be to-day, nor in which mansion abideth

the moon to-day, nor, sir, do I ever care for such things :

For ever and always I think of the Lord only !

And verily, O disciple, the devotee hath said aright.

446.

TRY AND PRACTISE.

Try and practise, practise and try, my son ; and if there be failure, exert and try again and again.

And if thou succeed in practising but one-sixteenth of what I say unto thee, verily, thou shalt reach the goal.

447.

GOD IS.

“ Ah, say not, O man, that there is no God !

Canst thou rightly and truly say that there are no stars, because thou seest them not when they fade overpowered by day ?

Even so, the glare and the glitter of thy follies and desires make thee blind to the Image of the Lord that always abideth in thy heart!

448.

THE LORD IS BUT ONE.

Behold, how the same one man, the master of the house, is father to one, brother to another, and husband to a third :

Even so, disciple, the Lord is but One though He manifest Himself differently to different devotees that love and worship Him in different ways.

449.

THE FORMS OF THE LORD.

Verily, the Lord is formless, and yet He hath forms, like unto fire that is formless,

And yet assumeth the form of the coal-piece or of the thing that it kindleth and lighteth.

Hark to the ding-dong of the clanging bell : mark, how the sound hath a form while it vibrateth in thine ears :

And lo, how it becometh formless when the vibrations cease, and the sound dieth away into silence :

Even so, my son, the Lord hath forms ;

And, even so, also, the Lord hath no form.

450.

Thyself do, O disciple, what thou wishest others should do.

451.

TAKE THE GOOD, REJECT THE BAD.

Blessed is he that taketh the good only and rejecteth the bad,

As when both sugar and sand are mixed together, the ant taketh the sugar only and leaveth the sand.

452.

HEAVENLY BLISS AND WORLDLY BLISS
COMPARED.

Whatever maketh thee happy and glad
in this world, O disciple, hath undoubted-
ly a bit of the bliss of the Kingdom of
Heaven in it,

With only this difference, verily, that
the one is black and coarse like the
treacle,

While the other is white and delicious
like unto the candy refined.

453.

BE NOT A BIGOT.

Be not a bigot, my son, seeing only
what thy mind wisheth thee to see,

Obstinate, caring for naught else,
knowing naught else, but the self that is
small,

Like the frog in the well that liveth
content and thinketh, Behold, how glo-
rious and vast!

454.

INCONSTANCY.

All thy labours avail thee naught, disciple, if thy mind wavereth and floundereth,

And even the Master can do thee no good, nor the company of the holy and the wise,

If thou be fitful and inconstant, and turnest and turnest about.

455.

HE ACCOMPLISHES NOTHING THAT STEALS
HIS OWN THOUGHTS.

How canst thou find the Lord, disciple, if whole-heartedly thou yearnest not after Him?

Ah, who ever can accomplish aught that stealeth his own thoughts and, that is to say,

That acteth not outwardly, as he thinketh, within, in his mind?

458.

THE LORD ABIDETH IN THE HEART OF THE
WICKED ALSO.

Numberless, verily, are the gems that
the vast ocean beareth in its dark caves,

But of what use are they to the world,
disciple?

Even so, the Lord abideth in the heart
of the wicked also, though no good may
seem to be coming, therefrom, to the
world.

457.

IGNORANCE.

Behold, how the musk-deer runneth
hither and thither in quest of the odourous
musk that lieth hidden in its own navel :

Even so, alas, ignorant man seeketh the
Lord outwardly, in outward things,
though He, verily, abideth in his heart,
within.

458.

THE SUPPORTING HAND OF THE LORD.

Beware, O thou, that walkest the slimy,
slippery path of the world,

Nor let go thine hold of the supporting
Hand of the Lord.

459.

MAN'S CONCEPTION OF THE DEITY.

Man, verily, conceiveth of the Lord according to the idea, the sentiment, in which he dwelleth for the time being :

As one beholdeth all surrounding objects of the colour of the glasses that he weareth.

460.

WEALTH AND RICHES AVAIL NOT.

O man of the world, vast indeed is thy wealth, and numberless are thy friends;

But alas, they are of no use to thee at the time of thy trial !

Behold the servant of the King,—he, too, hath untold riches in his charge :

But can he use them as his own at the time of his need ?

461.

ENTIRE SUBMISSION TO THE WILL OF
THE LORD.

Verily, O disciple, no easier way there is to reach the Lord than entire submission and resignation to His Will :

For it is He Himself that leadeth thee unto Him.

462.

FAITH AND DESIRES : THE GOURD AND
THE BAG OF GOLD.

A certain man hath to cross a river by boat, and he hath with him a heavy bag of gold and a gourd ;

And in midstream the boat capsizeth by an accident, and he holdeth, with one hand, the bag of gold, and the gourd he seizeth with the other :

And, while the heavy bag of gold draggeth him down, the empty gourd sustaineth him on the water :

And at last, seeing no other way of escape, he letteth his hold of the bag go, and so, swimmeth safely to shore.

And verily, O disciple, the bag of gold is Desire that pulleth man violently down to the bottom of the Ocean of the world :

But the gourd is his Faith that buoyeth him up and helpeth him to reach safely the shore, that is, the Kingdom of Heaven.

463.

ONE-POINTEDNESS : THE MAIDEN AND THE
JARS OF WATER.

Behold how the village-maiden carrieth the jars of water home from the well :

How, three jars, all full, one over the other, she beareth on her head,

While a fourth, encircled by her left arm, she holdeth against her slender waist,

And a fifth, dripping and swaying, she

carrieth with the fingers of her right hand, hanging,

And homeward she walketh, laughing and chatting gaily with her companions, but her mind is fast fixed unto the jars :

Even so, disciple, fear not, but walk on cheerily with the burden of the world upon thee,

Doing what cometh thy way, but keeping thy mind ever fixed unto the Lord.

434.

MAN BECOMETH WHAT HE USETH AND
DOETH.

Behold, brother, sayeth a seaman to his companion, how my hands are strong and tough,

Because, with them, I draw up and let down the chain-cable daily :

Even so, disciple, man becometh what he useth and doeth.

465.

CLING UNTO THE MOTHER.

Behold, how the little monkey clingeth to the bosom of its mother, and is safe :

Even so, cling thou always to the Great Mother of all, disciple.

466.

RELINQUISHMENT AND PEACE.

How every one hasteneth and speedeth to emit and eject the filth of the body :

Even so, disciple. the man of true discernment hurrieth to relinquish, to give up entirely, the world !

And, as the hot and weary traveller be-taketh himself to the shade of the tree for rest and repose,

The wise and enlightened one seeketh the company of the pure and the holy for peace.

467.

WHATEVER HAPPENETH, HAPPENETH FOR
ONE'S GOOD ONLY.

Learn, disciple, that whatever cometh
to pass is for thy good only.

The son of a certain king accidentally
woundeth one of his fingers :

And he asketh the son of the vizier, Say,
O friend, why doth it happen, this pain-
ful wound ?

And the vizier's son sayeth, O
Prince, That always happeneth which the
Lord willeth in His Pleasure,

And so, this that hath happened is only
for thy good.

But the prince is wroth, and he
trembleth with anger at the reply of the
vizier's son, and ordereth him to be cast
into prison.

And lo, after a short while the king's
son is made captive by a band of rob-
bers who come upon him unawares,

And they take him to their mountain-
fastness to be killed in sacrifice :

And they anoint him with oil and bathe him and clothe him in new robes all yellow,

And then they take him before the Altar, there to be killed in sacrifice.

But the chief of the band, examining him, findeth him to be wounded, and so, unfit for immolation before the Altar :

And he ordereth his men to release the prince, saying, He hath an wound and disfigurement on his body and so cannot be offered as sacrifice : let him go.

And now the prince is convinced of the truth of what the vizier's son said unto him,

And, as soon as he returneth to the city, he ordereth him to be released.

And he thanketh him profusely and granteth unto him divers honours and costly gifts.

Therefore, I say unto thee, disciple, firmly and fully believe in the Lord, and have whole-hearted faith in His dispensations.

•

468.

A PALACE IS BUT AN INN.

A certain recluse goeth to the palace of a king one day, and asketh him, How long hast thou been living in this inn, O King?

Ah, this is not an inn, holy father, but the palace, my house, sayeth the king in reply. And who built it, O king?—enquireth the sage.

Thy ancestors, thou sayest? And where are they?

O father, answereth the king, they have gone the way of all flesh and are no more.

And who will live in it, my son, after thou, too, hast gone to thy last home?—enquireth the holy man.

Surely, father, sayeth the king, my successors, whoever they may be, will live in it when I am gone.

And the sage smileth at his reply, saying, where then, O king, is the difference between this house which thou callest thy Palace, and an inn?

469.

DISCRIMINATION.

Verily, a mere handful, disciple, appeaseth the hunger of the body :

And the soul hath its hunger also ; and naught satisfieth that hunger save Love, yea, Love for the Lord alone !

Behold, all the treasures of the earth man leaveth behind him, for, lo, he goeth and cometh alone ;

And alas, he still laboureth to collect for himself all that he findeth around him, saying, This is mine, This is mine !

Ponder and reflect, and reflect and ponder again and again, my son, and thus, discerning the truth,

Do as thou thinkest right to be done, and so shall the Great Purpose be served through thy self.

470.

DISCRIMINATION.

The world, my son, verily spurneth and rejecteth him with utter disdain, that maketh to hug and embrace her :

And she also adoreth and worshipping
him, verily, that kicketh her with the foot
and rejecteth her as naught.

471.

DISCRIMINATION.

Naught can eject the devotee from the
Holy Presence of the Lord entirely, when
he hath received Illumination, that is,
Grace :

Ah, how can heaps upon heaps of dry
leaves ever kill or smother the fire that is
burning and flaming ?

472.

WHAT IS MAN ?

Remove, one by one, the leaves of the
cabbage, and naught remaineth at last,

And seest thou not, disciple, that the
cabbage is naught but the leaves ?

Even so, if man be examined, yea, all
of him, thoroughly, thou shalt find,

He is naught but a bundle of qualities
which ignorance attacheth unto God !

473.

Action, verily, revealeth the saint as well as the sinner.

474.

HOW HAPPINESS CAN BE SECURED.

If thou wishest to live happily in the world, disciple, do thou always associate with the holy and the wise;

And do thou always read naught but good and holy books, keeping thy mind pure, and fixed unto the Lord Who is the Truth;

And so, singing the praises of the Lord and meditating upon Him, live always in His Holy Presence;—

And, verily, life, with thee, shall prosper and increase with its flowers and fruits, all nectar and balm.

And thy body shall glow with the light of cheerfulness, the sunshine of the mind.

475.

THE NECESSITY FOR GOOD BOOKS AND GOOD
COMPANY.

Verily, study of good and holy books
and association with the good and
the wise, bring peace unto the mind;

And one, to keep fit and well, must now
and then have them, as one sometimes
useth cathartics

When supineness cloggeth the body,
when the stomach is dull and the edge of
appetite is lost.

476.

THE NAME OF THE LORD.

Verily, I say unto you, mere repetition
of the Name of the Lord transformeth
man into a god :

Yea, it bringeth unto him at last all the
nectar-fruits of all his past labours and
exertions.

477.

THE BLISS OF THE SELF.

Ah, why dost thou not enjoy and exult
in the Bliss of the Self, O man,

Why dost thou live as one dead, being
forgetful of the Lord.

And steeped and immersed in the joys
that are pains, in the riches that are dust?

478.

DEATH, THE FISHERMAN.

A sage seeth a fisherman catching fish,
and he smileth, pondering, and sayeth,

Behold! the very image of the world!
Even so, the fisherman, Death,

Millions and millions of beings he daily
gathereth with his net!

And the show runneth gaily and merri-
ly as ever, and illusion bateth not a jot!

And behold, a few sometimes luckily
escaping the drag return to the life of
the world again!

479.

RENUNCIATION IS LIFE.

Renunciation of the world is Life and Peace, O disciple, and desire, verily, is death :

Behold, how the ant and the fly speed and hasten to taste of the honey in the jar,

And, tasting of it, how they get themselves stuck in it, and then, how they die !

480.

MEDITATION OF DEATH BRINGETH LIFE.

• Think always of death, disciple, yea, always meditate on Death,

For so shall Life be revealed unto thee, so shalt thou gain Eternal Life, and desire and mind shall cease :

For, ignorance ceaseth when the Truth is seen, and all the world is filled with peace.

481.

THE DYING RICH MAN AND THE SAINT.

There is a certain rich man, a profligate, and he is suddenly taken ill and is dying :

And a hermit cometh in unto him and, examining him, declareth, " The patient shall be cured and made whole again."

And he taketh out of his little bag eleven little pills of which one he giveth to the patient to swallow,

And the ten remaining pills he swalloweth himself in the presence of the patient who swalloweth his one :

And lo, the sick man is instantly cured, and the potency of the medicine is such,

That all at once he hath so much of strength, vigour and energy as never before he possessed :

And he wondereth in his mind saying, Behold, how hard it is for me to stand the effects of the single pill that I have taken !

And this hermit, here, hath swallowed

ten of them ! how is he able to brook the mighty virtue of them all ?

And next day about it he questioneth the sage, who giveth him ten of the same pills, saying, Take these, my son, if thou wishest to understand.

And when he hath swallowed them all, the hermit sayeth unto him,

Prepare for death, my son, for in thy face I find all the various indications of approaching death !

Now, take thy fill of all enjoyments that thy heart desireth, for tomorrow, verily, thou diest !

And the rich man of pleasure goeth home to his family, weeping and wailing, and they pass the night in mourning and lamentation.

And when the sage cometh to him on the morrow, he falleth down at his feet saying, Father, save me from death !

Now, where is thy desire for enjoyments, my son, enquireth the sage of him :

And he sayeth, Alas, Holy Father, where *am I* that there should still be in

me any desire for enjoyments, for am I not to die?

And sayeth the sage unto him, smiling,
Verily, my son, thou hast pondered death
but once and that for a little time only :

And lo, all thoughts of self-indulgence
have fled from thy mind :

Ah, how then canst thou imagine that
the pills should have any effect upon me,
for I meditate on death with every breath
that goeth in and passeth out of these
nostrils?

482.

WORSHIP LOVE.

Be thou a worshipper of Love, disciple,
and, verily, the world shall soon fade
away from thy mind.

483.

THE LOVER OF THE LORD.

He that weepeth and sheddeth tears of
joy at the mere mention of the Name of
the Lord, he, verily, is never in want of
anything.

484.

FINDING OF THE LORD TRANSFORMETH
MAN.

A base metal, verily, remaineth what it is, distinct and different from another, so long as it toucheth not the philosopher's stone :

Even so, disciple, man retaineth his caste and class only so long as he findeth not the Lord.

485.

ONE-POINTEDNESS.

Vain is all thy endeavour, disciple, as long as thou dost not attain one-pointedness.

A sage passeth along a street in a certain city, singing the praises of the Lord so sweetly and holily that the passers-by listen and weep :

And at a certain spot on one side of the street sitteth a poor woman weaving baskets to sell for food for her hungry children.

And she ceaseth not her work to listen unto the chanting of the holy man, but goeth on weaving and weaving her basket with extreme one-pointedness :

And the sage boweth unto her, saying, Verily, thou art my teacher and my guide ! Adoration unto thee !

And when I sing the praises of the Lord, and when I chant His Holy Name, may I be as attentive and one-pointed as thou art !

WHERE IS THE LORD ? WHERE IS HE
NOT ?

A certain man hath before him a basketful of fine oranges in the market-place of a certain city ;

And loudly he calleth out unto each passer-by saying, Ho, brother, I would give thee all these fine oranges if thou couldst only tell me where God abideth :

And at last one man coming up to him sayeth, Yea, brother, I would make a present unto thee of all the fine oranges in

the market if thou couldst tell me where
God abideth not !

487.

WHEN CARNALITY CEASETH, CHARITY
DAWNETH UPON THE MIND.

As soon as the mind is pure and free
from the stain of carnality, true charity
filleth the entire soul, and the body shineth
with the splendour of grace and good-
ness.

At a certain spot, in a certain city, a
sage lieth reclined at his ease beside a
narrow footpath :

And lo, the king cometh along, intend-
ing to pass by the spot where the sage is
reclining, and he moveth not to let his
majesty pass :

And the king becoming enraged at the
impertinence shown, calleth out to him,
Ho there, my man, seest not thy king?
Take away, I say, thy boorish feet from
my path :

But the sage answereth, smiling, Ah,
king ! what need hath he to move his feet

away, he, that hath already moved his hands away from the world?

488.

THE GREAT MOTHER CARETH.

Behold, how the mother feedeth and tendeth the baby of her heart!

Even so, disciple, the Great Mother giveth unto Her children of wealth and honour, to each according to his very need, and neither more nor less.

Grieve not for them, therefore, my son; nor be thou terrified:

For, remember, there is peace for thee even in death!

489.

THE LORD IS OUR HOME.

Behold, the player retireth into his rooms after finishing his part on the stage:

Even so, disciple, man returneth Home when he hath finished what he came here to do.

We are all travellers, my son, mere sojourners here in the world.

Alas, that we forget that the Lord is our true Home, that the Great Mother, Nature, is our peace, our very rest !

490.

THE LORD IS THE MASTER AND ALSO THE
SERVANT.

Verily, verily, I say unto you, none but the Lord is the Master :

And behold, He is the Servant also.

For when he hath attained faith and trust in the Lord and his heart is lighted with His Love, man actually resteth in Divine Peace,

And, lying at His Blessed Feet he verily resigneth the purpose of his life unto the Lord,

And liveth as a king that hath made over the management of his kingdom to his beloved and trusty servants, and sleepeth in peace.

491.

THE JOY OF KNOWING THE LORD AS A
SEPARATE BEING.

Verily I delight in knowing and beholding the Lord as separate and distinct from me simply for the sake of the enjoyment of His Love,

Though it be the Truth that He is one with Myself,

Even as the image in the mirror is one with its original :

For, is it not better to taste and enjoy the sweetness of sugar than to become sugar itself?

492.

PEACE.

Peace, verily, broodeth upon the soul as soon as all worldly dissensions have ceased,

And when disappointments have power to vex no more.

493.

FORGET COARSE AND VULGAR WORDS.

Forget all coarse and vulgar words, disciple, if thou wishest to keep thy tongue pure.

494.

RELIANCE UPON THE LORD.

Wealthy and happy indeed is he that hath learnt to cling unto the Lord at all times,

And who knoweth that, without Him, everything is poor and miserable.

495.

Nothing but the Beauty, the Splendour of the Lord captivateth the heart of the devotee, the lover of the Lord.

496.

STEADFASTNESS.

When thy mind remaineth firm and steadfast in loss as well as in gain, know, disciple, that knowledge is thine.

497.

WHAT ONE IS, THAT HE LOVETH.

The wicked man, verily, delighteth in coarse, vulgar and wicked words, disciple,

Though, it may be, that he knoweth that pure words of wisdom be honey and nectar, indeed :

Behold, the crow, when he pecketh at the bitter fruit, thinketh it is ambrosia and naught else,

And the dog, when he gnaweth the dry bones, thinketh them to be as sweet and savoury as anything.

498.

DESIREs ARE LIKE FLEAS.

Behold, the fleas leave the dog as soon as it goeth into the water :

And again, as soon as it cometh out, they settle on its body and give it no respite at all :

Even so, disciple, all carnal desires leave him when man goeth into the company of the holy and the good,

And lo, they swarm again into his heart
as soon as he returneth to the world and
resumeth its actions and thoughts.

499.

THE WORDS OF GOD REACH NOT THE
WORLDLING.

Keep dinning, if thou wilt, disciple,
ever so long, the Words of God into the
ears of the worldling,

He heareth them not, he heedeth them
not, they never fill up entirely the inmost
depths of his soul,

And he is like unto the jar that hath a
hole in its bottom and which water can
never fill.

500.

THE WORLDLING KNOWETH NOT THE LORD.

The worldling, alas, is unable to recog-
nize and know the Lord when He reveal-
eth Himself unto him,

For, is not his heart devoid of Faith
and Love?

And, behold, the blind man learneth not a single letter even, though he sit all his life in a library that containeth all the books of the world.

501.

THE BURDEN OF THE WORLD.

One's own family, verily, is one's world.

And it is like unto a bundle of clothes, a wearisome burden, surely, and must be carried on one's shoulders without respite :

And yet, how hard, to drop, abandon and leave it behind, O disciple !

502.

DESIRES.

Man, verily, is led by his desires, which, while they last, compel him to do this and that, running hither and thither, night and day,

Like unto the catherine wheel which revolveth and buzzeth and whizzeth so long as the powder in it lasteth :

And, spent, it lieth motionless .and still :

Even so, man, when all his desires are spent, resigneth himself to the Will of the Mother,

And sleepeth in peace in Her Lap.

503.

LISTEN WITH HUMILITY.

When a sage or a holy man speaketh to thee of God, disciple, listen humbly unto his words, and with the mind turned inward;

And argue not, nor dispute nor wrangle when thou listenest.

504.

ONE-POINTEDNESS.

Music and song are but discord, disciple, if there be no unison, no concert :

Even so, practice and exertion avail 'not if one-pointedness there be not of the mind.

505.

THE SELF WITH THE SELF.

How turmeric paste, mixed with lime, mingleth with it, and the two colours, yellow and white, commingling, become one :

Even so, disciple, uniteth the self, itself, to the Self, even so, the devotee mingleth with the Lord !

506.

THE MIND BECOMETH A MIRROR.

Glass, backed with mercury, becometh a mirror, and reflecteth the face :

Even so, my son, when continent love illumeth the mind, behold, there is visible the Mother Supreme in its depths !

507.

WHY TREAD THE PATH ALONE ?

Why dost thou desire, disciple, to tread the Path alone ?

Ah, were it not better if thou didst take wife, son, daughter, nay, all the family, along with thee?

Ah, what will it profit thee if thou dost go alone on the solemn journey, abandoning them unto themselves?

Ah, make thy wife thy beloved helpmeet and companion on the Way,

Yea, be her guide and master :

And, as for the wife, verily, I say unto thee, it is meet that she should love her husband with the utmost reverence and love,

And she should seek to find in him the Lord !

And this is her path, the easiest and the surest, whom she loveth most, in him to find the One Beloved !

508.

THE BOOK-LEARNED MAN IS LIKE UNTO THE GROCER.

Behold, how the grocer giveth of his stores unto his customers, to each according as he wisheth to have; rice, flour, butter, sugar or salt;

But himself, he taketh not of them, a mere keeper and seller of them he;—

Even so is the man that merely readeth the books, all outwardly, and selleth his lore;

He resteth not his life upon the Lord, because he hath no faith in Him;

Yet, behold, he giveth of his faith, that is, unfaith,—and out of the Scriptures he readeth unto him that cometh, seeking his guidance,

And guidance of whatever kind that one seeketh, even guidance of that very kind he giveth for a price!

509.

THE LIP-LOVER OF THE LORD.

The tongs, the ladle, the prongs and other kitchen utensils, how they help in the making of many a dainty dish,

And yet themselves, they never taste of them, know not of them at all,

Even so is he, my son, the man that feeleth no real and actual love for the Lord,

And loveth yet to talk, to speak about
Him, going about from one house to
another,

And from village to village, from city
to city, saying, Ho ye people! Love the
Lord!

And yet himself, he hath not tasted of
His Flesh and Blood, he knoweth naught
of the Lord!

510.

FAITH INTERPRETETH THE LORD.

How various and beautiful the colours
of the sun's rays seen through the prism!

Even so, disciple, faith interpreteth and
understandeth of the Lord in numberless
beautiful and charming ways and forms.

511.

VISION OF THE LORD.

Ah, the Bliss, the Ecstasy of the devotee,
the lover of the Lord, who thinketh him-
self separate from his Beloved,

When he beholdeth Him Face to Face!

And, verily, he beholdeth the Lord in himself, and himself in the Lord,

And so, verily, he forgetteth himself, the "I."

512.

WHAT THE LORD EVEN CANNOT DO.

A sage sayeth to his disciple,

Know this, my son, that there is one thing which, perhaps, the Lord even cannot do!

And what is that, my Master?

It is this, my son, that He cannot fling off for ever His devotee from Himself!

Yea, He even cannot throw us away from Himself, and beyond His Jurisdiction!

513.

WHAT THE DEVOTEE THINKETH.

The devotee always thinketh in his mind, Verily, the Lord is my own,

And the world is the Lord's, and, therefore, the world also is mine!

And I, too, belong to the world, the world's am I,—then why, alas, should I be thinking, This is mine! That is another's? Surely, all is mine, and all am I!

Ah, let me thus enjoy the nectar of unfading Bliss and Joy eternal!

514.

HOW TO TRY AND KNOW THE SELF.

When my heart is filled with joy and gladness, then it is, I know, that I am in the Lord, and the Lord is in me:

But when I feel disquiet and sorrow and regret, I know that I have quite forgotten the Lord:

And I know that I have done wrong when an action pincheth the heart;

And when purity abideth in me, when I feel that I am very pure, I know that my Self hath done a very good thing.

And only the Lord doeth all things good!

515.

MIND LIKENED TO WATER.

The mind, verily, taketh on the hue of the sentiment in which it dwelleth for the time,

As water is dyed with the colour, red, blue or green or yellow, that may be mixed in it.

516.

BE LIKE THE OPIUM-EATER.

Behold, how the opium-eater avoideth a cold bath for very fear lest, the torpor of the body ceasing, his elation should pass away :

Even so, disciple, immerse not thyself in the cold waters of the world lest they over-power and drown the ecstasy of thy joy in the Lord.

517.

ALL THOUGHTS FLOW INTO THE LORD.

Behold, all the rivers of the earth flow into the ocean, O disciple :

Even so, all religions lead unto the Lord, and all the thoughts of all the universes flow into Him !

518.

Verily, all love for life is but love for the Lord, and he that loveth his own life, also loveth Him.

519.

ALL RAIN IS PURE THAT FALLETH FROM
ABOVE.

Verily, O disciple, all rain is pure that falleth from above,

And pure it remaineth or becometh foul according as the spot on which it falleth is clean or foul :

Even so, all ideas, all thoughts descend from the Lord in glistening purity into man's mind,

And pure they remain or become soiled and dirty according as the mind is pure or unclean.

520.

FEIGNING HOLINESS SOMETIMES ENGEN-
DERETH REAL HOLINESS.

Once upon a time a thief breaketh into the palace of a king and baggeth a large and valuable booty;

But day breaking before he is able to remove the plunder to a safe distance, he throweth it all, made up into a bundle, into a well outside the city.

And, behold, on the edge of the well, he sitteth with closed eyes, as if in deep contemplation, disguising himself as a holy man.

And, after a while, the servants of the king come up to him and salute him, saying. Adoration, holy father!

And they say, Pray, come with us, we humbly entreat thee, to the temple in the city where all holy men are lodged and fed;—

For the king himself hath ordered that all holy persons should be lodged, fed and otherwise well-cared for, and the king with all his family daily visiteth the

temple to salute and serve the hermits that come there:

So saying, they take him with all reverence to the temple in the city,

And lo, the king himself, with all the royal family, cometh forth to meet him,

And they, all of them, bow unto him with respect, saying, Verily, verily, he that renounceth the world as thou hast done, father, is a god—is a god!

And the robber thinketh in his mind, Behold, here I am only wearing the disguise of a hermit, and ah, they show their respect even unto me in such a manner!

And surely, surely, if mere show and pretence of it gain adoration, how much more adorable must real holiness be!

And forthwith he renounceth the world and turneth a real hermit.

521.

THE TRIALS OF THE DEVOTEE.

Hard and wearisome are the struggles and the trials that descend upon the devotee of the Lord :

And he must go through them all, disciple, ere he can hope to enjoy the calm and the bliss that succeed them !

And many a time must he rise and fall before he can reach the goal of everlasting joy :

For hath not one to sink and struggle often in the water before one becometh a swimmer, my son ?

522.

ONE-POINTEDNESS.

Keep always thine heart pointed toward the Lord, disciple, and all the difficulties of thy journey shall vanish :

For doth not the ship hold on to the right course as long as her compass pointeth true to the North ?

523.

THE SIMPLICITY OF THE CHILD.

Behold, how sweet is the simplicity of the little child !

How he loveth his doll, how he careth
for naught else but the doll !

Even so must the devotee learn to care
for naught else but the Lord.

524.

THE LORD SPEAKETH.

Verily, I say unto you, the Lord some-
times speaketh through the mouth of the
lunatic, the drunkard and the little
child.

525.

TRUTH CANNOT BE KNOWN BY UNTRUTH.

Ah, how can he know or recognize
Truth eternal, he that practiseth untruth
and ever runneth after the false ?

526.

RESIGNATION.

Give thyself up to the Lord entirely
and, verily, I say unto thee, all thy troubles
shall cease,

And soon the knowledge shall descend
unto thee, the knowledge that all is done
by the Lord.

527.

CLING TO THE ONE.

As long as man really clingeth unto the
Lord as his Sole Support, so long, verily,
he shineth with beauty and with worth :

And he sinketh to naught as soon as he
letteth go his hold on the Father that is
in Heaven :

Behold, how naughts set after the ONE
raiseth its value a million-fold or more,
as one willeth.

And the naughts remain but as
naughts, mere forms, all empty and void,
if the ONE be taken away !

528.

WORK FOR THE LORD !

Verily, verily, I say unto ye, ye cannot
live in the world except by His Will,

And also ye cannot shun it, and ye can-

not shirk its numberless sorrows and pangs,

Nor can ye evade its mirths and its jollities, its enjoyments and pleasures, except by the Will of the Lord !

Work, therefore, my brothers, and what have ye else to do but to work ?—

Yea, work where ye be, wherever ye be, work, work for the Lord,

And, leaving all else unto Him, ye only think of the Lord and work !

And, behold, what else can ye do ? And mark me, this is but the Truth !

529.

PEACE COMETH AFTER WORK.

Behold the honest worker, how he worketh all day long, thinking of naught but his work,

And when it is over, behold, how he reclineth, how he resteth in ease,

How he smoketh in joy and well-earned contentment and peace, and thinketh of naught but peace :

Even so, disciple, he resteth in peace,
the man that hath faith and trust in the
Lord !

530.

THE PURIFICATION OF THE SINNER.

Verily, I say unto you, the sinner can
undoubtedly purify himself by an utter
resignation of the self unto the Self,

By wholly surrendering his will to the
Will of the Lord : for His Mercy and
Grace soon dry up his sins

Even as the sun drieth up the water of
the lonely pool that bareth its bosom to
the heavens.

531.

THE PURIFICATION OF THE SINNER.

Some there are, disciple, that have
many sins, and others that have but few,

And all are cleansed in course of time
by the Mercy and the Grace of God :

As fish there be that have in them but

a few bones, and also fish there be that have bones innumerable,

But the eater doth cleanse them all away before he eateth of the flesh.

532.

ALWAYS THINK OF THE MOTHER.

Ponder, disciple, how the presence of thy mother maketh thee keep away from all evil deeds and thoughts :

Do thou fortify thy mind, therefore, with thoughts of the Mother Divine when thou goest to places where temptations lurk,

And surely, surely, thou shalt be protected from all evil thoughts that tend to make for themselves thy heart a dwelling-place.

533.

THE FAITHFUL SERVANT AND THE MASTER.

How blessed and beloved is the old and faithful servant of the family, he, to

whom, all his life, to hear hath been to obey !

For he hath come to be as one of the family, and the master of the house is highly pleased with his work.

And one day he sayeth to him, Come hither, my trusty servant, come hither, my friend,

Here, sit beside me, for thou art even as I am, and, therefore, be thou even as I am, think thou art so :

And, hearken ye, all of the family, all of the house, hearken ye all, and remember,

He is even as I am, this beloved and faithful servant of mine, he that hath loyally and rightly served me all his life,

And he that is unto him disobedient, verily, he disobeyeth even me, and, verily, he incurreth even my wrath :

So, obey him in all as ye obey even me in all, I say unto you: so, hearken and remember ' .

Even so, conferreth the Lord on His servant devoted His Own Glory and Grace,

And graciously calleth him unto Him
and taketh him by the hand and seateth
him on His Seat beside Him,

And blessed indeed is the servant, and
Knowledge dissolveth him in joy—the
Knowledge, “ He is I ” !

534.

NONE BUT THE SAGE KNOWETH THE SAGE.

Only the sage knoweth the sage :

For who can tell the number and the
quality of a bundle of yarn save he that
dealeth in yarns ?

Behold the sage lying by the roadside,
tranced and with God blessing the
worlds :

And a thief cometh along and, seeing
him, thinketh, Behold, the house-break-
er ! Lord ! how he feigneth sleep ! Ah,
presently the Police on his track will come
this way !

And the thief hasteneth away.

And then a toper, reeling along, spieth
the sage, and he thinketh in his mind,

O sot !—how gloriously fuddled, how

cheery thou art, my friend, my mother's brother, thou,

Mine uncle, sleep thy sleep within the cosy ditch ! I stumble not, behold ! And he staggereth on his way.

And then a sage coming up to the spot seeth him, and he knoweth him at a glance,

And saluteth him reverently, the body to the body, and the Lord in the temple to the Lord in the other temple,

And he kneeleth beside him, and humbly and gently he presseth and chafeth his holy feet !

535.

ILLUSION AFFECTETH NOT THE SAGE.

Behold, how the swan plungeth and diveth in the lake, and the water wetteth not its plumage at all :

Even so, liveth the sage in the world, and illusion toucheth him not, for his vision is fixed on the Lord.

536.

THE PURE HEART RETAINETH THE
VISION OF THE SPIRIT.

Ah, how can the characters of Heaven be traced on the scroll of the heart which hath been moistened with the oil of the world?

But paper spoiled by oil becometh fit again for use if it be rubbed over with chalk which wholly absorbeth the grease :

Even so, the heart that is withdrawn from the world is fit to receive and retain the vision of the Spirit, my son.

537.

LET THEM BE FOR A WHILE.

Ah, let them be for a while,—let them act for a while the parts they are playing on the mighty stage of the world,

The' players, for they like not to take off their masks, they wish the play to go on for a while;—

But the time arriveth at last when each

becometh tired of the play and longeth
once more to go home and rest !

538.

PEACE.

If peace thou wishest, disciple, be always on thy guard against the allurements of lust and of greed :

For, hath not the householder to be vigilant always if the house be infested with venomous snakes ?

539.

GAIN THE WEALTH OF THE SPIRIT FIRST.

First do thou attain enlightenment, disciple, and amass the inexhaustible wealth of the Spirit.

Then gain the wealth of the world, if thou likest, but see thou essayest not the contrary to do, my son.

540.

LET DEEDS ACCORD WITH WORDS AND
THOUGHTS.

Let always thy words accord with thy thoughts, disciple, and let thy deeds accord with thy words, with thy thoughts;

For if but with mere words of the mouth thou sayest, The Lord is my All in All,

And doest not deeds and thinkest not thoughts that the Lord is thy All in All,

Alas, alas, thou gainest nothing, and thou lovest heavily, my son.

541.

LIVING IN THE WORLD, LET NOT THE
WORLD LIVE IN THEE.

Verily, thou mayst live in the world, disciple, if thou likest, but take care that the world live not in thee :

For, certainly, it doeth no harm to the boat if it floateth on the water ;

But it soon goeth to destruction, it is lost, if water, entering, filleth it up.

542.

DESIRELESSNESS.

Desire not, O disciple, the powers of the soul, for they are but meshes that ensnare and entangle the pilgrim on his path.

Ah, do not even go near unto him that worketh miracles, that professeth to hold the rains in the palm of his hand;

Beware of him, I say unto thee, for alas! he is but a wanderer from the Path of Truth!

543.

THE LORD IS IN EVERYONE AND IN
EVERYTHING.

Verily, I say unto you, the Lord is in the snake that killeth with his poison,

And He is in the charmer also, that healeth, in the magician that annulleth the poison.

And behold, sayeth the Lord, I am in the judge that punisheth the guilty, I am

in the executioner that inflicteth the punishment;

And in the guilty one, too, I am,—the one that suffereth the punishment, and weepeth and crieth, and bewaileth his lot!

And, verily, it is the Lord Himself that enjoyeth the risky pleasure of stealing and robbing,

And He is the householder, too, that snatcheth the joy of hoarding and guarding his riches and things!

544.

THE LORD CAN DO WHAT HE LIKETH.

Verily, verily, I say unto you, what-so-ever the Lord wisheth that He can do:

Yea, He can pass elephants and mountains even through the eye of the needle!

545.

THE 'LORD SPORTETH HIDDEN IN MAN'S
HEART.

Ah, how can the Lord be known, disciple, how can the Lord be discernible, the

Lord, playing and sporting in the heart of man?

How can one behold the fish playing and sporting in the water of the pond which is covered with scum and reeds?

546.

THE LORD IS LIKE UNTO THE WISHING-TREE.

The Lord, verily, is like unto the fabled Wishing-Tree that giveth unto the suppliant whatsoever he seeketh sitting at its foot:

He wisheth to be king, and lo, he is king. He desireth a bride, and lo, a beautiful damsel sitteth by his side!

Then, haply, fear entereth his heart, Ah, if a tiger should come!—and lo, a tiger cometh and seizeth and carrieth him away!

So, if one thinketh in the Presence of the Lord that one is needy, one is poor,

Ever needy and poor one, verily, is; and if one thinketh one is free, one, verily, is free!

547.

THE LORD ACCEPTETH MAN'S OFFERINGS.

The Lord, verily, accepteth whatever offerings the devotee bringeth unto His Feet in sincere and earnest faith,

Even as the rich landlord accepteth with pleasure and gladness his poor tenant's humble present of a few vegetables and flowers.

548.

THE LORD IS WITH AND ALSO WITHOUT ATTRIBUTES.

Verily, the Lord is with attributes sometimes, and, sometimes He is without attributes at all :

Even as I put on my garments and am clothed ! "And lo, I throw them away, and am naked as a babe !

549.

MAN CANNOT COMPREHEND THE LORD.

Ah, how can man, being so far off from

Him, comprehend the Infinite Glory of the Lord?

Ah, how can one judge of the size of the sun that shineth afar, and looketh small, so small?

550.

THE LORD'S SACRIFICE.

Ah, who can comprehend the Immensity of the Sacrifice which the Lord maketh when he descendeth to live on earth in the flesh!

551.

WHEN THE LORD COMETH.

Verily, whenever, in any part of the world, virtue decayeth and vice groweth luxuriant, when love for Him maketh to cease and rebellion against Him lifteth high its head,

The Lord cometh, the Lord sendeth Himself, there, to put matters right and keep the world agoing,

Even as the King goeth himself or sendeth his viceroy to some far-off province of

his kingdom, where there is a disturbance, to quell it and restore order.

552.

FAITH ARGUETH NOT.

Behold the bee buzzing and circling round and round near the blown lotus, how it buzzeth and circleth again and again :

But anon it goeth inside the flower, and then it settleth down and drinketh of the honey in silence :

Even so, disciple, man talketh and argueth before he hath found his joy in the Lord, before he hath tasted of faith :

But when he findeth the Nectar at last in the opened lotus of his heart, at once he settleth down to drink it, and babbleth and talketh no more.

553.

THE ENLIGHTENED ONE CARETH NAUGHT
FOR THE WORLD.

Ah, who careth for the paltry things:

of the world when he hath found the Lord?

Doth the maiden sigh for the beggar,
the maiden that loveth and is beloved of
the king?

554.

ALL DISTINCTIONS CEASE AT LAST.

Behold, how big is the tree, how small
is the grass!

But when one goeth to the mountain-
top, disciple, the tree and the grass ap-
pear to him as one, blending into one vast
sheet of green, gold and blue :

Even so, one is great and another is
small in the sight of the world,

But, to the eyes of the Spirit there veri-
ly appeareth no distinction of high and
of low.

555.

WORDS CAN NEVER EXPRESS DIVINE JOY.

Ah, how can words of the mouth ex-
press the joy, the ecstasy which the de-

votee feeleth when he communeth with the Lord?

And he can speak of it to none but his brother devotee, and even unto him he faileth to express himself fully sometimes :

For how can the girl relate unto any one but her own dear companions the love-talks she daily hath with her lord?

And even unto them she telleth not some, and these she hideth in her heart to be enjoyed in secret and in silence.

556.

SACRIFICE.

The devotee, the lover of the Lord, verily, sacrificeth himself for the sake of the Self,

With gladness and with joy he renounceth the self and mindeth it never more,

As, seeing but once the light, the moth flieth to it and returneth not again into the darkness,

And the ant dieth on the sugar-heap rather than leave it and be without it.

557.

THE LORD AS THE MOTHER.

The child, verily, loveth the mother more, for she is indulgent and forbearing,

And she relenteth and relaxeth, she giveth quarter and she wipeth the tears :

And therefore, my son, the devotee, the Child of the Lord, he loveth to call Him his Mother.

558.

DEVOTION IN COMPANY.

Behold, the smoker findeth more pleasure in smoking in company with brother-smokers than alone :

Even so, the lover of the Lord hath a fuller joy when he singeth His Praises in the company of other devotees than when he singeth or museth on His Glories in secret and alone.

559.

DEVOTEE ALWAYS WELCOMETH DEVOTEE.

Ah, the pleasure and the delight which

devotees feel when other devotees come unto them !

And how loth they are to part again !

But when a scoffer cometh near them they cut him and at last eject him from their company ;

As when a strange cow joineth a herd, the whole herd attacketh it and driveth it away,

But if it be one of the herd, and was lost, and is come again, lo, how they welcome it and are friends with it and lick it !

560.

THE DEVOTEE LIKENED TO THE PEARL-OYSTER.

Behold, how the pearl-oyster leaveth its bed at the bottom of the sea and cometh up to the surface and floateth about

Till it catcheth a drop of the precious rain, and then it diveth down again to its sea-bed and resteth.

And the glittering little rain-drop be-

cometh a hard and lustrous pearl within it!

Even so, disciple, the true and eager aspirant, he goeth about from place to place, and he resteth not,

Till he findeth his Master and receiveth from Him the precious rain-drop, the Word,

And then he retireth from the world to fashion in secret his pearl of great price, his freedom and peace.

561.

THE TRUE DEVOTEE IS LIKE THE FLINT.

The true devotee, he that is enlightened, is always and ever firm in his faith :

And even surrounded by the vices and follies of the world, he loseth not his faith and his love,

And is in raptures and ecstasies whenever he heareth the Name of the Lord :

Even as the flint, disciple, though it lie thousands and thousands of ages in water,

Loseth not the fire that is in it, and,
strike it when thou wilt with a piece of
steel, it sparketh!

562.

WEAK AND STRONG FAITH.

Alas, the man of weak faith, how is he
shaken by the dualities of the world, nay,
even by the most trivial happenings!

And he is like unto clay which water
soon softeneth, and which, anon, sunshine
hardeneth into stone!

But the strong of heart, behold, he that
is faithful and fully relieth on God,

He never is moved by trials and perse-
cutions and wrongs, and he is like the
stone,

That remaineth in water for ages and
rusteth not nor weareth, and water enter-
eth it not.

563.

WHAT IS KNOWLEDGE?

Thou askest, friend, what is Know-

ledge? Who knoweth? What is it that is known?

Ah, I know not what the books and the savants say about it all,

I know only that the Great Mother liveth!

That I am Her son!

564.

THE LORD'S NAME TIRETH NOT.

The lover of the Lord, when he chanteth the Sweet Holy Name of the Lord, tireth not, but continueth for hours and hours,

Like unto him that scratcheth the ring-worm on his body, ceaseth not, but goeth on scratching it, and the more he scratcheth it, the more he enjoyeth the scratching!

565.

THE TRUE DEVOTEE NEVER LOSETH HEART.

Verily, I say unto you, the true devotee never loseth heart even if he fail to find the Lord all his life :

For he that is a born farmer, ah, how can he give up husbandry even if the clouds send down no rain for years and years?

566.

THE FUDDLED TOPER AND THE GOD-INTOXICATED DEVOTEE.

Behold the fuddled toper that staggereth and reeleth, ah, how can he behave properly that knoweth not what he doeth?

Even so, disciple, how can he observe decorum, he that hath drunk deep of the Wine of Love, he that hath given up the consciousness of the flesh?

567.

THE MAN OF RENUNCIATION LIKE UNTO THE SNAKE.

Behold, the snake never burroweth but liveth in a rat-hole,

And when one hole ceaseth its shelter,
lo, he creepeth into another :

Even so, the man of renunciation, he erecteth no dwelling-house unto himself.

For to-day he liveth in one house, and, to-morrow he moveth on to another.

568.

THE LOVER OF THE LORD IS LIKE A MAD
MAN.

Verily, the lover of the Lord roameth about like a child or a madman, wearing dirty and tattered garments.

And such a sage once cometh to yonder temple and, standing in front of the Image, he chanteth a hymn,

And, as it were, the temple shaketh with his fervour !

And then he goeth to the spot where they have thrown away the leavings of the day,

And lo, a fierce dog is eating of the broken meat :

But he sitteth down beside it and eateth of its dinner along with the dog, holding it by the ears, and saying, Aha, my brother, thou dinest alone ?

And when he leaveth to go, a man followeth him, for he is told that the madman is a great sage, a true devotee;

And when he hath gone a little way, he turneth round and asketh him that is following,

Say, brother, why comest thou after me?

And the man sayeth, with folded hands,

Give me some instructions, O Master, I pray thee, point out to me the Way.

And the sage sayeth unto him,

Behold, when the water in yonder (dirty) ditch appeareth unto thee as holy and full of the Lord as the water in the sacred river, yonder,

Then know, my friend, that, verily, thou hast found the way!

569.

THE TRULY RELIGIOUS MAN.

A truly religious man is he that knoweth the Truth and realizeth it actually beholding the Lord with and in himself,

And though he be outwardly alone, he committeth no sin, he doeth no wrong,—

For ah, how can he, being always in the Holy Presence of the Lord?

570.

OF TRUE WISDOM.

The man of true wisdom ever keepeth the good and himself, and throweth the bad away.

As the winnow rejecteth the chaff and the dust, retaining only the whole and perfect grains.

571.

THE MAN OF TRUE WISDOM.

Behold the corpse! where are the passions, where are the desires that swayed it when the breath of life was in it?

So, disciple, the man of true wisdom is dead even in life and, living, remaineth dead to the world.

572.

THE MAN OF THE WORLD LIKE THE
PARROT.

Behold the parrot in its cage :

How it uttereth the Blessed Name of
the Lord, how wisely it talketh !

And when the cat seizeth it, how, forgetting all its lore, it only screecheth and screameth !

Even so, the man of the world, he is kind, he is benignant, he is pious and devout ;

But when misfortunes assail him, when sorrow and poverty darken his days,

Ah, how he weepeth and waileth, how he runneth hither and thither, smiting his forehead, beating his breast !

573.

THE MAN OF THE WORLD.

How high and noble and holy are the thoughts of the man of the world so long

as he sitteth in holy company and hear-
eth some one speaking of God !

But as soon as he returneth to the world
and its ways, all good thoughts forsake
him, and his mind resumeth its old
shape,

Like unto the cushion that springeth
up again as soon as the sitter hath re-
moved from it the pressure of his
weight.

574.

THE MAN OF THE WORLD.

Behold how the iron becometh red
when put in the fire, and remaineth red
as long as it is there :

But take it out of the furnace, and lo,
it is black again after a little while !

Even so, disciple, is the man of the
world, and his mind burneth with emo-
tions holy and pure,

In church, temple or mosque while he
be, but once out of the holy precincts, he
retaineth naught of them, alas !

575.

RENUNCIATION OF DESIRES.

Unto his master a disciple sayeth,
Verily, O Master, I will renounce the
world when my boy cometh of age :

And then I will get him to marry, and
he will bring me a daughter to look after
the house,

And I will make over charge of the
household to them, my son and my
daughter,

And then, verily, I retire from the
world !

But the sage sayeth, smiling, Beware,
my son ! This way never leadeth one out
of the world !

For one desire ever breedeth another :
and when thou hast brought a daughter to
the house,

The wish will arise in thy heart, Ah,
now let a child be born unto them !

And when a child is born unto them,
the further wish will arise in thy mind—

How sweet is the boy ! Ah, let me see

him a youth, and learned and lettered
and shrewd,

And married and settled, before it is
time for me to give up the world and don
the robe of the hermit!—

Thus ever desiring desires, my son, thou
wilt never be able to eschew the vain
world!

576.

THE MAN OF THE WORLD.

Verily, religious advice maketh no im-
pression whatever on the mind of the
man of the world,

Even as water affecteth not the stone.

577.

PURITY OF MIND.

If thou desirest to attain purity of
mind, disciple, make thy faith firm, and
meditate on the Lord, proceeding little
by little,

Never caring for useless discussions

and arguments, all full of selfishness and vanity : *

For they but addle man's little brain :

As when one desireth to drink out of
the limpid but shallow pool,

One must not disturb it, but most
gently take the water from the surface,
lest it be muddied.

578.

THE WISE MAN TAKETH CARE OF HIS BODY..

Who careth, disciple, for a broken box
that is empty and hath been thrown
away ?

And who doth not guard with vigilant
care a box that is full of diamonds and
pearls ?

Even so, disciple, though the body be
worthless and nothing, the wise man
guardeth it with care,

For the Lord dwelleth in it, all rubies
and diamonds and emeralds and pearls,

And He sporteth in it, and enjoyeth in

it, and sorroweth in it, living in it the life of the flesh.

579.

THE NECESSITY OF GOOD COMPANY.

Verily, verily, I say unto you, the companionship of the holy and wise must be sought like pure air,

For such companionship maketh the heart pure and fit for the joys of the Kingdom of Heaven.

580.

CONCENTRATION VERY DIFFICULT.

Hard, very hard it is, O disciple, to gather together all the little bits of the mind sent running after shadows that glitter and allure, and to turn them all together to the Lord :

Ah, easier, far casier were it to get in, every one of them, a basket of mustard seeds strewn broad-cast on the sandy shore upon a windy day !

581.

WATCH CEASELESSLY.

Mount guard and always stand at attention at the doorway of thy mind,

Lest the enemy enter and rob thee of thy virtue and thy excellence, O disciple :

Yea, thou must watch unceasingly, for no thief can enter the homestead while the inmates are awake and watchful.

582.

THE PURITY OF THE CHILD.

Blessed is he that remaineth and continueth a child all his life, pure as the morning dew, fresh as a flower and free as the air !

583.

THE PURITY OF THE CHILD.

How merry is the child, careless and free from anxieties, with no thoughts for the morrow !

How gaily, how joyously he runneth through life, bubbling over with laughter and smiles!

And then behold him when he attaineth the weight of years, how bowed down with numberless sorrows he is! How haggard and old and wrinkled!

Even so, the frisky calf, how it runneth and jumpeth about, and sucketh the milk of its dam,

How it runneth and frisketh, and drinketh and frisketh again and again!

And soon they tie it to a post: and then, how wan and dejected it is, the poor dear sorry thing!

584.

THE LORD HELPETH THROUGH ONE'S
MASTER. •

Ah, how can the Master help thee, my son, if mere man thou thinkest him to be?—

For man never helpeth man as mere man, but God, through His Image, man, •

ever sendeth His Grace down into the world :

And that Grace is the Master, the Guide !

585.

ILLUSION BUT A THIEF.

Retire within, disciple, and learn to survey the outward world as one free and apart :

And so thou wilt be able to detect the Illusion that confoundeth and veileth thy senses :

And Illusion shall vanish as soon as found out as, detected, runneth the thief away !

586.

HOW TO FIND THE MOTHER.

Thou enquirest, disciple, why thou art not able to behold the Divine Mother ?

Ah, like a high-born lady, She sitteth behind the screen and, seen by none, She seeth all !

And only Her devoted children behold
Her, they that go near Her, behind the
screen, where She sitteth.

587.

THE BODY BUT A CAGE.

Who careth for the body of clay when
the breath of life hath ceased to dwell in
it, O disciple?

Ah, who careth for the empty cage
when the bird that sang in it hath flown
away?

588.

NO LIFE WITHOUT GOD.

Verily, verily, I say unto you, man can-
not live without God, even as the lamp
burneth not except there be oil in it.

589.

WHERE THE LORD IS.

The Lord, verily, is vividly present
where many people call unto Him with
one heart, one voice :

Bow down, therefore, and adore, O
man, where others kneel and pray!

590.

HOW MIGHTY IS THE ILLUSION!

How mightily Illusion holdeth her
sway over the heart of man!

Behold, how, even the man that hath
nothing to bind him to the world,

How, even he createth fresh bonds and
trieth to bind himself with them over and
over again!

Alas, he wanteth not freedom: he lik-
eth and relisheth confinement within his
narrow little self!

Ah, fool! when naught there is for
him on earth to hold dear, to care for and
to love,

He even clingeth to a straw!—he
taketh unto him a little thing, a bird, a
beast,

To hold dear, to care for and to love,
as though naught there were else to love!

Fool, fool!—to try and slake his

thirst for pure nectareous milk by drinking of the rancid whey !

591.

REQUIRETH MUCH TIME AND LABOUR.

It taketh a long time, disciple, and it requireth much hard unbroken labour.

To condense the milk that is mixed with a very large quantity of water :

Even so, the mind of the worldly man, diluted with the filthy water of the world,

Requireth much time and labour to fit it and make it sweet for the Beloved to taste it.

592..

THE WICKED MAN IS LIKE THE SIEVE.

Verily, I say unto you, the wicked man readily and eagerly taketh the evil and rejecteth the good :

* Behold, he is like unto the seive that retaineth the husk and droppeth down the flour.

593.

THE MASTER, THE GUIDE.

The Master, the Guide, disciple is
verily the mediator :

For doth He not arrange for the meet-
ing between man and the Lord ?

594.

THE MASTER, THE GUIDE AND THE WORD.

Retain with care, my son, the Preci-
ous Word which thy Master, thy Guide,
giveth unto thee :

But pass over entirely, and have noth-
ing to do with his faults and frailties as
man :

For, dost thou not throw away the
shell when thou hast taken the pearl out
of the oyster ?

595.

SHUN THE EVIL-SPEAKER.

Listen not unto him, my son, that^{*}
speaketh ill of thy Master,

That traduceth and slandereth Him,
Yea, leave his presence at once!

596.

THE LORD IS THE MASTER.

Verily, the Lord is the Master, the
Guide of every man all over the world,

Even as the moon is "uncle" to every
child that laugheth and crieth under the
sun.

597.

GOOD DISCIPLES ARE RARE.

Rare, very rare, indeed, are good dis-
ciples, my son, though hundreds and
hundreds of masters and guides there be.

598.

MEDITATION AND PRAYER.

Meditation and prayer act not, dis-
ciple, upon the heart that is puffed up
with vanity,

As water, poured on to a heap of rubbish and ashes soon drieth and vanisheth away.

599.

THE WORLDLING IS LIKE THE CROW.

Behold, the worlding, the quiddler, that vaunteth his knowledge and judgment and cunning,

And proveth that black is white, and white, black, and seeth not beyond his nose,

How like unto the crow he is!— the bird that of all birds of the air is the craftiest,

Whom no snare enticeth, and who procureth his food with utmost cleverness,

And yet, whom all his cunning, all his knowledge enableth but to fill himself with filth!

600.

THE BRASS POT AND THE GOLDEN POT.

There be those, disciple, that say that

the heart groweth impure if one neglecteth one's daily prayers and devotions,

Even as the brass-pot loseth its shine and getteth rusty if daily it be not rubbed and scoured,

And they say well, my son. But the golden pot, thou knowest, needeth not daily cleaning :

So the man that was brass and is gold, he needeth daily prayers and ablutions no more !

601.

THE MAN OF FAITH DISPUTETH NOT.

He that hath not yet tasted of the nectar of Faith, he verily, disputeth and wrangleth about tenets and doctrines :

But when he hath found the Light and the Lord, he is silent and still !

Behold, how the bee hovereth around the lotus and buzzeth, and hummeth and circleth again and again,

And then it findeth the centre and sitteth, and, drinking the honey, it is silent and still !

602.

CONCENTRATION.

Verily, one must learn to concentrate one's mind by fixing it first on forms :

And then, and not till then, can he fix it unto that which is invisible and formless :

As, before he can write well and fair, the boy scratcheth and scribbleth and scrawleth !

603.

ONE VERILY EARNETH THE MERIT OF THE
UTTERANCE OF THE LORD'S NAME.

Verily, I say unto you, however one uttereth the Holy Name of the Lord, knowingly or unknowingly, all the same, one earneth the worth and the merit of it :

As one that goeth into the river for a bath and batheth, getteth of it the benefit,

As he also whom somebody else forcibly pusheth into the water, or as he,

whom sleeping, all unconscious, another drencheth with a shower.

604.

THE TRUE TEACHER.

Verily, it is enough, disciple, if one, instead of teaching and preaching, worshippeth the Lord with faith :

And he that earnestly striveth for freedom is the real preacher and teacher, undoubtedly :

And to him that hath found the Light people come from all sides for teachings, and he teacheth them,

As when the lotus bloometh, the bees come to it of themselves, uninvited, and fill themselves with honey.

605.

THE LORD SUSTAINETH.

How can one keep his mind always fixed unto the Lord, thou sayest, disciple,

For one must also think of one's daily bread if one hath to live and to work?

But know that He for Whom thou workest, He of Whom thou thinkest, even He, the Lord,

Will give thee thy requirements, all;

Nay, even before He sent thee to this world, He made provision for thy sustenance, and, even now, He watcheth over thee!

606.

MAN AND THE LORD.

Verily, verily. I say unto you, the Soul fettered to the world is man,

And the Soul that is free from all bondage is, verily, the Lord.

607.

THE LORD IS IN US.

Verily, the Lord is in all of us, but all of us are not in the Lord :

And ah, that is the reason why we

have to quaff the bitter cup of the world
and suffer.

608.

THE PERFECT MAN AND THE SAVIOUR.

A Master sayeth unto one of his disciples, What I give unto thee, my son,

Is, verily, priceless and inestimable :
take care of it, therefore, and keep it to
thyself :

And the disciple keepeth it all to
himself.

And to another the Master giveth the
Word :

And, knowing it to be most excellent,
most exquisite, and even as nectar itself,
that maketh a mortal immortal,

Full of great joy he runneth, with all
haste, to the market-place,

And there, standing on a high place,
he proclaimeth the good tidings to all,
saying,

Come, O come, all ye who can, my

brothers and my sisters, come, and drink of the living water of Life!

And, I say unto you, the disciple that keepeth the knowledge of the Word to himself and for himself, is but a man perfected,

But, surely, the other disciple that handeth over the Knowledge unto others, a Saviour of the world is he!

609.

THE WICKED HEART.

Behold, the curled hair becometh not straight though one pull it ever so long:

Even so, disciple, the wicked heart can never be easily changed into good.

610.

THE TRUE HERO.

He, verily, is the true hero that, living in the world, in the midst of all its temptations,

Remaineth unaffected by them and,

growing in purity, attaineth perfection
at last.

611.

GOOD COMPANY.

Live always, disciple, in the society of
the holy and the wise, and so keep in thy
mind the flame of love alive,

Even as the blacksmith keepeth the
fire of his furnace glowing by now and
then blowing the bellows.

612.

KNOWLEDGE AND IGNORANCE.

Verily, I say unto you. Knowledge
ever leadeth to unity, constancy and life
eternal :

And ignorance produceth diversity
and leadeth man, poor man, unto death !

613.

GOOD COMPANY.

Verily, O disciple, companionship with
the good, the wise and the holy,

Relieveth the brain that is giddy and whirling with the thousand desires of the world,—

Even as water, in which rice hath been soaked, at once scattereth the madding fume of the wine.

614.

CEASELESS DEVOTION.

Sometimes there is peace in the heart, disciple, and calm, and it is full of gladness and joy :

But a tempest soon ariseth, alas, and peace, it dieth and fadeth away .

Behold, a faggot of bamboo sticks burneth not long but by constant blowing and fanning of the fire,

And so peace of mind must be kept up, my son, by ceaseless devotion and thoughts of the Lord.

615.

THE SOUL.

Verily, I say unto you, the soul dwelleth in the body even as the piston stay-

eth in the syringe, and is yet separate
from it.

616.

THE TEACHINGS OF SAGES.

Venerably, I say unto you, the teachings,
which sages give forth for the good of
mankind,

Come not from them but through them
and direct from the Throne of the Lord :

Even as the water issuing through the
spout cometh not from the spout itself,

But from the roof on which hath fallen
the rain from the skies above.

617.

THE WISE PRECEPTOR.

The wise preceptor, my son, never
essayeth to teach high and lofty rules of
action,

Lest the ordinary man of the world fail
to understand them aright and therefore
use them for vile and improper ends;

And he imposeth not on the disciple a task which he cannot perform, or one which can only be done with much difficulty and labour :

For who ever storeth milk in a vessel in which curd hath been prepared—

Ah, who careth to cook his food in a pot likely to split into fragments on the fire ?

618.

BOOKS REVEAL NOT THE LORD.

Ah, how can one that hath never been to the city get a clear and vivid idea of it, from a map or a picture, my son, and without going to the city itself and seeing it ?

Even so, to know of the Lord is impossible from the mere reading of books and scriptures :

And to know of Him one must set out to seek Him and find Him for himself.

619.

OUTWARD RITES AND FORMS.

All outward rites and functions, all forms, observances and ceremonies are but the husk or chaff, my son, to cover and protect the Life, the central Truth :

And these are necessary, even as the rind is needed for the wholeness of the fruit.

And behold, the seed liveth not without its cover, and unhusked, the grain never sprouteth.

And when one desireth to possess of the life that liveth, unseen, in the form,

One must work, one must exert his strength to take the shell, the husk, away.

And though the oyster-shell is needed for the pearl's growth, what need hath one for it, one, that hath found the precious pearl itself?

Even so, outward observances and rites and ceremonies are no longer for him that hath attained the Truth and found the Lord.

620.

THE YOUNG AND TENDER HEART.

While the young and tender bamboo bendeth easily, the mature bamboo, forcibly bent, breaketh and snappeth asunder :

Even so, my son, the young and tender heart can easily be made to bend toward the good :

Not so, alas, the heart which the world hath hardened and made stiff !

621.

THE WORLDLING.

Verily, the worldling is known by his acts :

He disliketh whatever savoureth of God, and sacred songs and psalms and even the Hôly Name of the Lord jar upon his ears :

And to him that delighteth in them, he sayeth, Brother, what is the good of these ? Now, come away !

And prayers he scoffeth at and scorneth,

and he flouteth them that bend the knee
to pray.

622.

CLING TO THE LORD.

Keep ever thy hold on the Lord firm,
disciple, and do thy round of worldly
duties,

For only so canst thou be safe from all
harm, even as the boy that turneth round
and round, playing, with giddy speed,
and holdeth on to the post or pillar, com-
eth to no grief.

623.

THE LIGHT OF KNOWLEDGE.

When the Light of Knowledge dawn-
eth on the mind, disciple, and the Truth
is seen,

All at once the little self is torn to
pieces, merging into boundless Love and
Life :

Even as when the hidden loadstone
draweth away all the nails and iron bands

that hold the planks of the ship together, the vessel foundereth and goeth down for ever.

624.

THE PERFECT MAN.

Behold, how tender and soft become turnips and potatoes when they are boiled :

Even so, he becometh all humble and lowly, the man that is ripened and perfected.

625.

SUDDEN CHANGE.

Verily, the sinner sometimes undergoeth a sudden change and is fit to enter the Kingdom of Heaven..

Even, as the poor man sometimes findeth a chest full of treasure and suddenly becometh rich.

626.

SUDDEN CHANGE.

A certain man goeth to a forest and felleth down trees and cleareth away bushes and undergrowth,

To have a clearing upon which to build for himself a little dwelling house, for he is exceedingly poor.

And lo, in the depths of the forest, he suddenly cometh upon a goodly house ready built, and there is also a nice little pond full of clear and wholesome water :

And thus he findeth what he hath been desiring, and the poor man is exceedingly happy :

Even so, a little labour, a little exertion sometimes purifieth and perfecteth a man.

627.

THE PERFECT MAN.

Sometimes, verily, I say unto you, it happeneth that a man is perfect from his very birth :

And so he is perfect first, and, afterwards he practiseth (for the teaching of others),

Even as on the pumpkin or gourd vine,
the fruit cometh forth first and then the flower.

628.

CALL, CRYING, AND THE MOTHER WILL
COME !

Behold, a mother hath several children,
and to each one of them sweet-something
she giveth—

To one she giveth a pop-gun, to another
she giveth a cake : to one a gim-crack, to
another a doll.

And sweetly they play and seek not the
mother, and the mother, unhindered,
doeth her works.

And when one of them throweth away
his toy and crieth, My Mother, O Mother,
where art thou, O Mother !—

To him she runneth with haste and
taketh him up and kisseth and fondleth
him and sootheth him to rest :

Ah, Man, even so thou art engrossed in playing with the gew-gaws, the toys of the world :

Ah, know them : they are toys ! ah, throw them away, and call, crying, for the Mother, the Lord,

And, verily, the Mother, the Lord, will come to thee, running and smiling, and bring thee Peace and Rest for ever !

629

THE LORD MANIFESTETH HIMSELF.

Verily, I say unto you, endless and innumerable are the Names of the Lord,

And endless and numberless the ways in which the heart of man conceiveth of Him :

And by whatever Name one delighteth to call upon Him, one findeth Him, surely at last,

And whatever the sentiment that urgeth one, through that very sentiment He manifesteth Himself unto him.

630.

THE GOAD OF DISCRIMINATION.

Unrestrained, the elephant breaketh
and snappeth the twigs and branches of
trees as it walketh along,

But pricked with the goad by its keeper,
it ceaseth its gambols and gently and
straight it goeth on its way :

Even so, disciple, let loose the mind and
it strayeth and rambleth, thinking of
this and of that,

But pricked with the goad of discrimination,
at once it becometh quiet and still.

631.

TRY AGAIN AND AGAIN.

If plunging and diving into it and
essaying but once thou findest no gem, disciple,
at once,

Think not that the vast ocean beareth
none, hid in its depths. at all :

And despair not thou if a little exertion,
a little practice sufficeth not for the
finding of Grace,

But go on with thy endeavour, my son,
and in time the Lord's Grace will surely
descend unto thee.

632.

TEARS.

Verily, I say unto you, like the little
child, the strength of the aspirant lieth
only in his tears.

633.

DIVINITY IN MAN.

Verily, I say unto you, the divinity in
man increaseth as the worldliness in him
decreaseth,

As, when the fruit hath formed itself,
the petals of the flower decay and fall off.

634.

THE DEVOTEE THAT CRIETH ALOUD.

The devotee that crieth unto the Lord
aloud, saying O God ! O God ! My God !

He hath not found Him, verily, for he that hath found Him, sitteth silent and still and rapt.

635.

THE HYPOCRITE.

Behold, how the hypocrite seemeth outwardly so great and so grand, but how just the reverse he is within!

How grand and magnificent the tusks of the elephant, how poor and commonplace the grinders within!

636.

THE WICKED.

Crooked is the heart of the wicked person, my son, and never it becometh simple and good,

As, though one pull it ever so long, the tail of the cur becometh not straight.

637.

THE WORLDLING.

The heart of the worldling never delighteth in purity and in holiness, my son,

As one to whom all foetid odours be good enough, never seeketh the fragrance of the rose.

638.

THE FISHERWOMAN.

A fisherwoman, once upon a time, returneth home from the market-place, having sold her stock of fish,

And the day expireth when she hath but half accomplished her journey homeward :

And so, for the night, she taketh shelter in the hut of the keeper of a flower-garden,

And retireth to sleep in a corner of the hut, having placed her empty basket near her.

But lo, sleep cometh not to her eyes, and she turneth and turneth again in her bed :

And she thinketh, On my life! the smell of the flowers driveth away sleep from my eyes,—

How acheth the head! how the strong odour pervadeth and disturbeth the sen-

ses, and sleep is afar off still ! My mother !
O my Mother !

And she riseth and on the fish-basket a
little water she sprinkleth ;

And the odour arising sootheth her and
bringeth sleep, dear sleep, to her eyes !

639.

IF YE BUT BEHELD THE MOTHER.

Behold the little children wholly en-
grossed in play in a corner of the house,
apart,

And no cares, no thoughts have they
save for the dolls and other playthings
and their play.

And lo, the mother cometh, and they
leave off playing all at once,

And run to her with boundless joy and
gladness and great glee, forgetting all-
about the playthings and the dolls !

Even so, my son, thou art now rapt in
thoughts and great desires for honour,
for fame and for wealth,

The playthings of the world, and thou
reckest not, verily, of anything besides.

But if thou but once beholdest Her, the
Blissful Mother, thou wilt surely throw
away thy playthings, all,

For they can never please thee any
more, and thou wilt, running, go to Her!

640.

PROCRASTINATION.

Thou sayest, my son, that thou desirest,
when thy little son cometh of age,

To make over the charge of the house-
hold unto him, and pass the remainder of
thy days, apart,

In blest retirement and in communion
with the Lord, and thinking of naught
but the Lord :

But alas, when the time cometh, other
thoughts and desires will arise in thy
breast,

And thou wilt say, Let my son have a
son unto him !

And when a son is born unto him, thou
wilt say, How can I leave him, the dear
little one !

Ah, let me see that he marrieth and turneth a householder !

Ah, thus thinking the thoughts of the world, the period of devotion will never arrive unto thee !

641.

THE WORLDLING.

Verily, I say unto you, Knowledge of the One is the True Knowledge,

But knowledge of the many is ignorance indeed.

642

THE WORLDLING.

Verily, I say unto you, all good and holy words have no effect at all upon the worldling,

For, like water under a culvert, they come in at one ear, and go out at the other.

643.

THE WORLDLING.

Take a pigeon-fledgling in thy hand,
disciple, and, neck and crop, thou feelest
it full of grains :

Even so, a little conversation with the
worldling enableth thee to discover that
he is all full of worldly thoughts and
desires.

644.

BIDE THY TIME.

Sweet and delicious is the fruit, my
son, that falleth, ripe, from the tree,

But the green or immature fruit arti-
ficially ripened, is insipid, and, look, how
it shrivelleth up and shrinketh !

Even so, the man that hath attained
True Knowledge falleth down from the
caste-tree—he is ripe—

And caste-fetters bind him no longer :

But the man in whom the Light shineth
not yet, ah, it were better he remained on

the tree till it were time for him to ripen and fall !

645.

THE MIND.

Verily, I say unto thee the child hath the whole of his mind unto himself ;

And when he cometh of age and marieth, half of it goeth over unto the wife, his mate ;

And when a child is born unto him, a quarter of it again is transferred to the child ;

And the parents and other relations, and desires for honour and wealth, these, verily, occupy the remainder of his mind, my son :

Therefore he, verily, findeth the Lord that even in his childhood setteth the whole of his mind upon Him :

But hãrd, very hard it is for him that hath lost the whole of his mind in the world.

646.

THE YOUNG PARROT AND THE OLD.

The young parrot can easily be taught
disciple, to repeat whatever is uttered in
its presence,

But the old parrot never learneth to
speak. Even so, the mind that is docile
and young can easily be fixed unto the
Lord :

Not so, alas, the mind that is already
fixed unto the world !

647.

HE PREACHETH BEST THAT LIVETH THE
LIFE.

Verily, he preacheth best that doeth
his utmost to free himself from the bonds
of the world :

Not he that prepareth not himself at
first, and, ignorant himself, goeth forth
to preach.

And he that hath attained True Know-
ledge, True Wisdom, he that liveth the
Life,

He seeketh not whom to teach, but surely, of themselves, all come to him to be taught :

Behold, who calleth the vultures that flock to the charnel-pit when the carcase is laid ?

648.

SWEETEN THYSELF.

Behold, how ants swarm round the spot where a little sugar or a little syrup hath been spilt :

Try, therefore, to make thyself luscious, disciple, and seekers, like ants, will come to thee, surely.

649.

THE MONKEY.

Ah me, behold, how the poor monkey layeth down his life at the feet of the hunter !—

Even so, disciple, poor ignorant man layeth himself down at the feet of the beautiful woman to die !

650.

THE DEVOTEE.

Thou enquirest, disciple, how it fareth
with the devotee when Beauty layeth her
firm hold upon him?

Verily, he slippeth out and away like
the stone of the ripe mango when firmly
pressed with the palm.

651.

MONEY.

Consider not money to be the very flesh
and blood of thy life, disciple,

For it can get thee but food : and food
for the body was ready before thou wert
born !

652.

REST IN THE LORD.

Dost thou wish, disciple, to find in the
Lord thy sole consolation and rest ?

Then be thou humbler than the hum-

blest, lowlier than the lowliest, yea, less than the least !

For, if thou wishest the thread to enter into the eye of the needle, hast not thou to make it fine and smooth ?

653.

GIVE IF THOU WISHEST TO HAVE.

Bless if thou wishest to be blest, disciple, and give much if thou desirest to receive abundantly :

Yea, be like a little thing if thou desirest to be great, even like the tree that bendeth down with the weight of its fruit.

654.

THE BALANCE.

Behold, that scale of the balance stoopeth lower that hath the heavier weight upon it,

While that which hath upon it the lighter weight, riseth up :

Even so, disciple, stoopeth low the man
that hath given up the world and is filled
with the weighty Substance of the Lord,

While he that is filled with the empty
vanities of the world raiseth high his
head, saying, How high am I!

655.

CONTEMPLATION.

Alas, another day is done, and what
have I done toward the finding of the
Lord?

Thus, sitting down at evening, disciple,
turn thy mind inward, and contemplate.

656.

EVIL IN MAN.

Every one in this world weareth the
outward semblance of a human being,
disciple,

But often a tiger or a bear or a serpent
lurketh within the outer covering that
seemeth a man.

657.

RENUNCIATION.

He that climbing on to the top of a high tree can throw himself down, unhesitatingly,

Knowing that the Lord is everywhere, he, verily, is ready for the path of renunciation.

658.

HEED NOT PRAISE OR BLAME.

Heed not the praise or the blame that man awardeth to thee, O disciple, but walk onward and straight :

For, is not what he sayeth of thee as empty as the noisy clamouring of the crow ?

659.

THE REAL AND THE UNREAL.

There' is a holy man, my son, and he carrieth about with him a prism of glass
"always,

And he vieweth all objects through it
and laugheth, for the colours that it
showeth are but shadows,

Even as the world is but a shadow :
The colours and the world !—he thinketh
and laugheth.

660.

NATURE.

One sayeth, O Master, Nature is un-
yielding, for never Nature abateth a
jot !

Another sayeth, O Master, coal loseth
its blackness when fire pervadeth it
through and through !

But fire, my son, the Master answereth,
reduceth the coal into ashes.

661.

PURIFICATION.

Turn thine eyes inward, disciple, and
now and then examine the self within,

And go on always with its purification

U.R. 31.

when thou findest it not yet fully purified :

As one that, pounding rice to cleanse it, examineth it again and again,

And, if it hath not been thoroughly cleansed, one goeth on with the pounding as before :

Or as one that, weighing a thing, examineth the centre-needle of the beam again and again,

And ceaseth not adjusting till it cometh to the point and swayeth not to the left nor to the right again.

662.

THE MAN OF THE WORLD.

Alas, the man that is tied to the world cannot all at once fix his mind unto the Lord,

And though kicks and blows rain upon him ever so hard, he draweth not himself away from lust and greed.

663.

THE MAN OF THE WORLD.

* Alas, nothing but the world and its things appear good and pleasant unto the man of the world,

As nothing but dung is good to the dung-beetle which, verily, resenteth the sweet-scented lotus, my son.

664.

THE RAIN-WATER.

The water which the clouds shower down on the roof is always transparent and pure, my son,

And becometh turbid or not as the channel through which it passeth down is soiled or clean.

665.

UNION.

Verily, I say unto you, the union of the self with the Self is like the coming

together of the hands of the clock at the hour of twelve.

666.

RENUNCIATION.

A wife sayeth to her husband, My dear, my brother is preparing to renounce the world soon :

And the husband replieth, Ah, wife, *preparation* for renunciation ! it ever cometh to naught !

Then asketh the wife, Now tell me, my husband, how one is to eschew the vain world ?

And he sayeth, Behold ! and he taketh the garb on and biddeth the wife farewell,

And deliberately he walketh out of the house and goeth away, returning no more !

667.

MAN'S INCONSTANCY.

At the time of his sorrow and tribula-

tion the man of the world raiseth himself
on High,

To find shelter and consolation in the
Lord, but alas, he remaineth not on High
for long,

For the heavy weight of the world soon
draggeth him down to the low again :

And, verily, he is like the tame mun-
goose that, tied to a brick-bat, playeth
and runneth about on the floor,

Trailing the brick-bat along, and when
scared, climbeth up to its box upon the
wall,

But soon, very soon, the weight of the
brick-bat again pulleth it down, my son.

668.

THE MOTHER GIVETH WHATEVER ONE
DESIRETH.

Verily, I say unto you, the Mother
granteth unto man according to the
measure of his desire :

Behold, the poor man's son, he goeth to
school and readeth and mindeth his
books,

Yea, he consumeth the midnight oil,
and at last he becometh a judge :

And he regardeth himself with serene
satisfaction, and, with the mind at ease,

He thinketh, How comfortable ! And
the Mother sayeth, Remain in good com-
fort, my child !

And when after a long and strenuous
and good service he retireth at last,

And museth, repining, What have I
done, alas ?—the Mother also speaketh in
his heart,

Indeed, alas, alas, my child, what hast
thou accomplished after all ?

669.

THE LORD GRANTETH HIS GRACE EVEN
• UNTO THE SINNER.

Verily, I say unto you, be he ever so
sinful, be he ever so wicked and vile,

The Lord in His Mercy granteth His
Grace unto man, poor man, at last :

Ah, it is the very nature of the child

to play and to soil himself with dust and with dirt,

But the mother oft cometh to him and, finding him dirty, she wipeth and cleanseth him again and again.

670.

GOSSIPING.

Learn to detest gossiping with all thy heart, disciple, and talking of the affairs of others :

For these lead one to forget all that concerneth the Self, yea, all that concerneth the Lord.

671.

THE IGNORANT PERSON.

Verily, the ignorant person thinketh that his own religion is the best, and he asserteth, It is the best !

But he that knoweth the truth, knoweth that all religions descend from one common source, the Lord.

For man divideth the land with walls,
and each thinketh his own portion the
best :

But who can apportion the silent void
of the sky, and call it his own and the
best ?

672.

RELIGIONS.

Thou enquirest, disciple, what the at-
titude of the devotee should be toward a
religion other than his own :

And, I say unto thee, he must, verily,
regard it as his own, and think of it,
This also is right ! This also is right !

673.

TRUE REMUNERATION.

Hundreds and hundreds of men of the
world come to me daily, my son,

But, I say unto thee, my heart is never
full of so much gladness and joy,

As when one cometh to me, one, that

hath given up the world, truly, for the sake of the Lord!

674.

THE LORD FIRST.

First thou didst seek for the joys of the world, and, afterwards, now, thou seekest the Lord:

It were better if thou hadst sought, first, the Lord, for then thou couldst have found joy even in the world!

675.

RENTS AND TAXES.

Verily one hath to pay the rents and the taxes when one liveth in a house, my son,

And so, in sorrows and in sicknesses, one must pay for the body, the house in which one dwelleth for a time.

676.

THIS BODY OF DUST.

Saith a pupil to the Master, O Master,
I pray thee, ask the Mother thy body to
heal :

And the Master smileth and sayeth,
O shame ! to ask the Mother for such a
paltry thing !

O fie, O fie ! how can I ask for this
body of mine to be healed, this body of
dust and of filth ?

677.

RELIANCE ON GOD.

Perfect reliance on God is Life, my
son, and I-ness and my-ness are death.

And the disciple is right that taketh
his master and guide as the Lord des-
cended on earth,

To give him the light and point out
the way that is to lead him up to the
Father in Heaven.

And verily, the Name of his Master

and Guide is unto him a charm that wardeth off ills,

That giveth him power even to walk over the waters and across the river if he have faith :

Though his own name to the Master himself is worthless and saveth him not—

For if he essayeth to cross, saying “ I,” after his disciple, he dieth, certainly, he dieth !

678.

“ NEW ” RELIGION.

He speaketh ill of a religion, my son, that thirsteth not for the Kingdom of Heaven :

And he that setteth up a “ new religion,” verily, he setteth up^o himself, not the Lord.—

Ah, he that is thirsty, diggeth he ever a well for a drink because the water of the river is not transparent and clear? •

679.

FOR THE SAKE OF THE LORD.

Behold, how man worketh and labour-eth for wealth and for fame that are but shadows !

How he toileth and moileth, how he sweateth and drudgeth and draggeth a lengthened chain !

Ah, if he but did all this for the sake of the Lord, if he strove, if he strained but to find Him !

680.

ILLUSION.

Illusion, verily, dwelleth in the body, disciple, and illusion keepeth up the form of the body :

And if illusion were not, the body itself would perish and dissolve and melt away :

Ah, how can gold, pure gold, without an alloy, be ever wrought into a hard and durable form ?

681.

PROVIDENCE.

A very young disciple liveth with his master, knowing naught of the world and far from the haunts of men,

And knoweth he none but the master, and he liveth but to study and to serve him.

And one day by order he goeth a-begging to the city, and, standing at a doorway he calleth for alms in the Name of the Lord.

And a daughter of the house cometh out with the dole, and he eyeth her agape with painful wonder,

Thinking her swelling breasts to be boils, and enquireth, whether they trouble her sorely or not :

And she retireth blushing and bashful, and never a word she speaketh unto him.

And the mother cometh forth and sayeth, They be not boils, O holy mendicant,

But kind devices of the Lord for sustenance of the child she beareth in her womb :

And when the child is born into the world, these breasts will yield it milk and nourish it !

And hearing her the holy boy is mute with wonder, and he thinketh in his mind,

Behold, how the All-merciful Lord provideth for the child even before it is born !

Ah, surely, so He hath provided, even for me, a sure and certain livelihood !

And of the offered alms he taketh not, and leaveth, musing on the Mercy of the Lord.

682.

NO MAN UNDERSTANDETH ANOTHER.

Verily, I say unto you, no one understandeth and fully comprehendeth the inmost nature of another.

And much good there may be even in him whom the world knoweth to be wicked and vile :

For mere outward honour and name

and fame are never an index of real and solid worth.

683.

NEVER DESPAIR.

Never let despair enter thy heart, disciple, for despair stoppeth, nay, marreth all progress.

And saying and saying with a show of humility, I am but a worm! one, in time, really cometh to be as a worm.

684.

UNTO THE LORD.

Never visit a holy man or any shrine of the Deity empty-handed. O disciple,

But carry with thee, if nothing else thou canst, even a small fruit or a little flower, some inexpensive little thing,

With humble and devout care, not unto the man, nor unto the Image, but unto the Lord.

685.

THE KINGDOM OF HEAVEN.

Verily, I say unto thee, the Kingdom of Heaven cannot be reached as long as there remaineth the least trace in the mind of any desire for the outward things and vanities of the world :

It is well, therefore, for one to have all one's small and innocent desires satisfied, and one must also ponder and reflect continuously on the vanity of all desires till they die.

686.

AN EMPTY VESSEL SOUNDETH MUCH.

Verily, one prateth much of religion and piety, that knoweth not much of either,

As he that hath learned but a few verses from the scriptures, in season and out of season, quoteth the verses.

687.

ONWARD!

Why dost thou sail so slowly, disciple?—Thou waitest for the Grace of the Lord, thou sayest?

Ah, the Breath of His Grace floweth unceasingly night and day, my son,—

Do thou but set sail, and onward!

688.

RENUNCIATION.

Say, Master, I pray thee, now that I have relinquished all the things of the world,

Why freedom seemeth as far off as ever, why yet I find not the Grace of the Lord?

Verily, thou art like unto the leathern jar, disciple, in which oil was once stored,

Now emptied, indeed, of its contents, but, ah, it still smelleth strong of the oil!

689.

DEVOTION WHEN EFFECTIVE.

When the poisonous spider biteth one, disciple, the venom must first be removed

With paste of the turmeric or, otherwise, no ointment, however potent, ever healeth the wound :

Even so, when greed and lust have found already a lodgment in man's heart,

Devotion can never be fully effective until all trace of them hath been entirely effaced.

690.

FERVOUR AND FAITH.

Verily, I say unto you, all the sins that a man can, ever accumulate unto himself.

At once shall dissolve and melt away if he utter but once with full fervour and faith the Blessed Name of the Lord.

691.

RENUNCIATION.

A certain man goeth to the river to bathe and return home for breakfast,

And on his way he heareth of a friend preparing to relinquish the world :

And he thinketh and pondereth : It is best to give up the world, he sayeth in his mind,

And at once he decideth to give up the world, and he verily, renounceth it, returning home no more :

Behold, how fervent his devotion ! How intense and acute is his faith, my son :

Even such a faith, such a fervency, winneth the Kingdom of Heaven !

692.

MAN SEETH THE FACE, GOD JUDGEETH THE
HEART.

Verily, I say unto you, man seeth the face, but God seeth the heart; and while man considereth only the outward actions, God weigheth the inmost motives.

There is in a certain city a temple of the Lord, and beside the temple there is a hut in which liveth a holy man, a recluse.

And in front of the hermit's cottage, on the other side of the street, there liveth a harlot.

And the recluse is sore grieved to see the enormity of the harlot's sins which he judgeth from the large number of admirers that daily visit her.

And one day he calleth her unto him and rebuketh her strongly, saying, Ah, vilest of women, art thou not afraid of thy sins?

Alas for thee! night and day, day and night, thy ribaldry knoweth no bounds: Ah, strumpet, what is to become of thee?

And the courtesan goeth back, weeping and sorrowing, and she bewaileth her lot, saying, Ah, miserable sinner that I am, what will become of me?

But how can she give up at once her evil ways, for she must have her daily bread, and daily she sheddeth tears of repentance, and prayeth unto the Lord, the Father in Heaven:

O God of the pure and the holy, O God of the sinner and the evil-doer, save me, save me, O All-merciful Father, Thou that didst save all the sinners of old !

And behold, to compute her sins, the recluse layeth by pebbles in a corner, one for each gallant that visiteth the unfortunate woman across the street :

And in a short time the pebbles become a heap, and he showeth it unto her, saying, Behold ! the heap of thy sins ! and I say, adultress, beware ! how it groweth apace !

And fear and compunction burn in her heart, and, turning in horror from the sight, she kneeleth and hideth her face, crying, Save me, Save me, O Lord !

And behold, one day they die, both of them, the hermit and the whore, and an angel from Heaven and a demon from Hell arrive to take charge of their souls :

And the angel, he taketh the woman to lead her to Heaven, and the demon, he seizeth the hermit to take him to Hell !

And the hermit, in wonder and surprise, sayeth to the angel, Ah, brother, thou makest a mistake !

For, surely, thou comest to lead *me* to Heaven, and the demon, here, he cometh to take the woman to Hell?

Nay, sayeth the angel with sternness, it is thou that art the adulterer, having kept thy mind ever dwelling on adultery, and verily, *thou* goest to Hell:

And this woman, she repented and cried for the Grace of the Lord, and, verily, she found it, and I lead her to Heaven!

693.

HERE AND HEREAFTER.

Verily, I say unto you, he that hath found peace and joy here, even in this world, he findeth peace and joy in the hereafter also:

And he for whom no peace existeth in this world, for him, verily, there is no peace in the next also.

694.

TRUE FERVOUR AND DEVOTION.

Verily, I say unto thee, the Lord with-

holdeth never His Grace from one, if one but calleth unto Him with true fervour and devotion.

695.

True Wisdom and True Devotion, O disciple, are, verily, one and the same.

696.

THE GRACE OF THE LORD.

Verily, I say unto you, the Grace of the Lord quickly manifesteth in the heart of the devotee that possesseth a fervent faith,

Even as the fish in a large pond soon swarm and circle around the hook of the angler if the bait on it be sweet and fragrant.

697.

MEDITATION.

Know, O disciple, the meditation of the devotee hath reached perfection when

the bird fearlessly percheth on his head
and he knoweth it not.

698.

BIRTH, MARRIAGE AND DEATH.

Verily, I say unto you, birth, marriage
and death, these three are in the Hands
of the Lord, and man attempteth but in
vain to regulate them by laws which he
himself enacteth.

699.

THE QUALITIES AFFECT NOT THE LORD.

Behold, while one readeth the Scrip-
tures by the light of the lamp, another
forgeth a document for the purpose of
ruining his brother :

But doth it affect the lamp, disciple?

And behold, the sun lighteth the good
as well as the wicked.

And if thou askest, The sorrows and
the sins of the world, its thousand dis-
tractions, what are they?

Verily, I say unto thee, these are for and affect only the little self, not the Self that ever is un-attached to anything :

Behold the serpent, how deadly the venom that killeth whomsoever it toucheth, and yet, how the self-same venom affecteth not at all the serpent itself !

700.

Verily, I say unto you, that craftiness is truly profitable that helpeth one to find the Lord.

701.

THE LORD IS UNSPEAKABLE.

A certain father hath two sons, and both of them he maketh over to the Master to be taught of the Lord :

And after a number of years the boys return home and salute their father with due reverence and affection.

And the father enquireth of the elder son, Tell me, my boy, what hast thou learnt of God ?

And the son reciteth many verses, and quoteth from the scriptures, to show the extent of his knowledge concerning the Lord, and the father heareth him in silence.

And he sayeth unto the younger son, what dost *thou* know of the Lord?

And the younger son hangeth down his head and remaineth silent. And the father sayeth unto him, Verily, my boy, thou KNOWEST!

For the Lord, truly, is Unspeakable!

Mayest thou be in Him always! AMEN.

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